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ABSTRACT

Schools in the United States that have always conducted classes in an ethnic language were studied in an attempt to correct a long-standing oversight in the development of bilingual education theory. Chapters are devoted to the critical examination of five of the assumptions that have guided ethnic communities in institutionalizing ethnic-language education: (1) "Our language is responsible for our greatness and our authenticity," (2) "Since our language fosters our ethnicity it is morally and vitally necessary for us to maintain our language," (3) "Bilingualism and biculturalism are not only necessary but feasible societal arrangement for us in the USA," (4) "By means of planning and organization we can strengthen our language," and (5) "Our school can make a significant independent contribution to the maintenance of our language." A chapter is devoted to the tabulation and analysis of data on the distribution and dynamics of ethnic-language schools. Approximately half of the document is devoted to a state-by-state directory of ethnic community mother-tongue schools, arranged within each state by language and then by city. (JB)

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THE ETHNIC MOTHER-TONGUE-SCHOOL IN AMERICA

ASSUMPTIONS,

FINDINGS

and

DIRECTORY *

U.S. DEPARTMENT OF HEALTH,
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THE ETHNIC MOTHER-TONGUE SCHOOL IN AMERICA: ASSUMPTIONS, FINDINGS, DIRECTORY

Joshua A. Fishman
and
Barbara R. Markman

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As this report is being finalized it becomes clear that we will be able to continue and even modestly expand our inquiry into the ethnolinguistic "state of health" of the many non-English language groups in the USA. In addition to continuing our search for ethnic community schools we will now also be able to search for periodicals, radio and television programs, publishers, and churches functioning in languages other than English and associated with ethnic communities in the USA. In order to accomplish this huge task of documenting the languages resources of the USA, we are hoping for (and, indeed, depending upon) the same voluntary help in the future as that which has been so crucial, so encouraging and so moving in the past.

Joshua A. Fishman
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CHAPTER 1

THE SIGNIFICANCE OF THE ETHNIC COMMUNITY MOTHER TONGUE SCHOOL: INTRODUCTION TO A STUDY*

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The Title VII Blinders

Our collective fascination (or is it horror?) with respect to Title VII bilingual education in the USA has made us blind to several other kinds of bilingual education that abound -- and that have always been plentifully present -- in our own midst and, indeed, throughout educational history. Glyn Lewis (1976) has done us a distinct service, one among many such, by introducing us to the early history of bilingual education in the Euromeditteranean basin. For literally thousands of years before the appearance of mass ("public") education, political, religious, commercial and cultural elites educated their children bilingually. The recognized local/regional and supra-local/supra-regional languages of record, administration, justice, trade and enlightenment changed over the centuries in accord with the fortunes of war, migration (forced and voluntary), language spread, intergroup contact and royal alliances, but again and again the bilingual pattern appears among those fortunate enough to receive literacy related education. Bilingual education, formal education and social advantage were synonymous for millenia and remain so to this very day for the children of elites throughout

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the world. The pattern involved is clearly different than that of Title VII where *disadvantage* rather than *advantage* is the hallmark both of bilingual education and of the population involved in it.

Coming closer to home, Shirley Heath has begun to reveal to us the early role of bilingual education in the fashioning of American public education. In the first half of the 19th century (and even appreciably thereafter in some areas) immigrants (and Catholic immigrants in particular) sent their children to bilingual parochial schools maintained by their church. When public education sought to attract these same children to its schools and programs it too often began and long remained in a bilingual education mold. Up until World War I such bilingual public schools existed in many Northeastern and Midwestern urban school districts (Kloss 1966, 1977). The Commissioner of Education regularly comments upon them favorably in his annual reports to Congress as conducive to adjusted, healthy, literate and patriotic citizens (see, e.g., Viereck 1902). How different the picture of public bilingual education in those days (even though it still remains to be studied in depth) from that which is associated with Title VII's efforts today!

Finally, and most recently of all, the bilingual education efforts of noteworthy schools have been written up in detail. Whether in Germany (Mackey 1972), in Florida (Mackee and Beebe 1977) or in Montreal (Lambert and Tucker 1972), they involve enrichment-for-the-relatively-comfortable, give or take a degree of language maintenance (to suite) particular local needs. These schools should remind us of the thousands upon thousands of non-transitional bilingual education units functioning all over the world today, indeed in almost every country thereof (Fishman 1976). Although the USA is by no means the only country with a huge investment in transitional bilingual education (such also exist in the USSR, particularly for smaller and non-European nationalities, in Latin America and Australia for indigenous/aboriginal populations, in Northern Europe for children of southern European (im)migrant laborers, in a growing number of African and Asian settings where English or French (rather than any of the local vernaculars) are still the unmarked languages of education even though few mother tongue speakers of either exist and lower school enrollments continue to expand), it does probably hold the unenviable record among advanced societies for sponsoring such schools exclusively within the public sector.

Overlooking the Elephant at the Zoo: the Ethnic Community Mother Tongue School in American Bilingual Education

Of all the foregoing examples only that pertaining to the early bilingual origins of American public education touched upon the existence of ethnic community mother tongue schools (ECMTS) in the USA. Those schools did not disappear from the American scene when public schools arose to compete with them. They exist to this very day in very substantial numbers (roughly some 5000 in all), proudly trace their history back to before the birth of the Republic, and, to the extent that they are all-day schools -- which some 1200 of them are -- they are bona fide (but commonly overlooked or forgotten) members of the entire bilingual education enterprise in the USA. Perhaps a very rich and wasteful country, such as ours, can afford to overlook or forget 1200 schools, but certainly our bilingual education economy is not rich enough to do so. The parents, teachers, and students of these 1200 schools could constitute important allies and sources of strength for "the movement" as a whole, but, before they can function as such it is necessary to become familiar with them and, thereby, to recognize common (as well as distinctive) problems, goals and interests.

However not all of the ECMTSs in the USA are engaged in bilingual education. Some are totally engaged in language maintenance efforts and (ideally) utilize the ethnic mother tongue alone for instructional purposes. Others teach the ethnic mother tongue but do not (and presumably could not, given their students' level of achievement) employ it as a language of instruction per se. The latter two school types, more than 75% of the entire ECMTS pie, are supplementary, i.e. they are attended by children who attend other schools -- most usually public schools -- in lieu of compulsory education. Thus, these schools too deal with students who are of necessity bilingual and, as such, they too should be of interest to the bilingual education practitioner, researcher, trainee and observer.

Another major reason why bilingual educationists would do well to take a closer look at the ECMTS in the USA, above and beyond the stark fact that it is massively here, there and everywhere throughout the country, is the further fact that, freed as it is of the shackles of Title VII, its teachers, administrators, parents, school board members and ideologists more openly and fully verbalize several major assumptions that are also mentioned (albeit in more muted tones) by their Title VII counterparts. Indeed, These assumptions fully merit careful analysis and evaluation not only by the bilingual education constituencies but by all who are interested in the sociology of language and the sociology of education more generally. Let us merely mention these assumptions and refer the reader to other sources for their full-blown investigation.

Assumption 1: The Language and Ethnicity Link: A Central Verity

ECMTSs are unequivocally committed to the view that their particular language and ethnicity linkage is vital and, hopefully, eternal. The linkage between Xish (be it Greek, German, Hungarian, Ukranian, Navajo, etc.) and Xishness (Greekness, Germanness, Hungarianness, Ukrainianness, Navajoness, etc.) is perceived as having been forged in the prehistoric -- indeed, perhaps even in the preterrestrial -- past, as being in the category of the sacred mysteries. The link is viewed as the essence of identity, of authenticity, of uniqueness. It is experienced almost as a palpable, bodily reality and it is vibrantly expressed with the metaphore of the body: blood, tears, bones, milk, heart, etc. The ethnic mother tongue presumably reverberates in all of these and the ethnicity with which it is associated is "felt" and ennacted through all of these.

Obviously, such views are quite discrepant from more pragmatic (and more accurate, or, at least, more confirmable) views -- much more widespread and intellectually protected on the American scene -- that deny all of the foregoing and that claim that languages are merely means of communication, that their links with particular ethnicities are historical and remediable accidents, and that ethnicity itself is nothing more than a reflection of the outer limits of a stable reward system (and, as such, that it is both eminently arbitrary and eminently changeable). These contrasted views are fully examined and compared in Fishman 1977.

Assumption 2: The Language and Ethnicity Link has Causal Consequences

The holy bond between a particular language and its associated ethnicity is not merely assumed to be a precious verity but it is viewed as a powerfully causal action system as well. The particular structured characteristics of a given language cause, lead, force, constrain, require their speakers to know, do, intuit, appreciate and resonate the way they do . The ethnic mother tongue is a dynamo that generates sensitivities, skills, abilities and understandings unique to its community of speakers. It has a force, a rhythm, a character, a taste, a sensitivity, a quality of beauty, humanness and greatness of soul that fosters the same characteristics within the community of those who speak it natively, consistently and zealously.

This view is importantly different from the one that merely claims that a people's history and culture are most fully, easily and parsimoniously expressed via its own language. The ECMTSs view maintains that languages not merely reflect their associated cultures but that they create them, fashion them and control them. This view is fully examined in Fishman 1979a.

Assumption 3: Language Maintenance is a Moral Imperative Since it is Essential for the Maintenance and Furtherance of the Ethnomoral Tradition

Given the two previous assumptions, the third can come as no surprise. If the link between a language and its associated ethnicity is itself holy and if it is causal of the uniqueness that authentically represents the tradition, then, obviously, one must do all that is in one's power in order to maintain and foster that language. The most moralistically infused ethnic activities -- ethnicity itself being best understood as an ethnomoral experience -- birth, death, marriage, rites de passage, these are inextricably linguistically intertwined, interpenetrated, interconnected. An entire moral order must be defended and encouraged to blossom and to give fruit. Wherever inroads of translinguification appear the danger of transethnification lurks. These dangers must be resisted and removed. Self defense is the basic law of nature and of society. Language maintenance is the very foundation of defending the ethnomoral tradition, and, as such, it deserves open, unembarrassed, topmost priority. This view is further examined in Fishman 1979b.

Assumption 4: Stable Bilingualism/Biculturism is a Possible (and, under American Circumstances, a Necessary) Societal Arrangement

Minority ethnic communities in the USA can hardly avoid acquiring English. Even the separation due to spatial distance is no longer a barrier to the spread of English as telephone, radio, television and rapid transportation linkages multiply. However, although spatial and interactional barriers shrink and even disappear, ethnolinguistic separation, it is claimed, can, nevertheless, be attained and retained. Furthermore, it is generally assumed among ECMTS spokesmen today, this goal can be achieved (a) on a societal basis, rather than merely on an exceptional individual basis alone, and (b) on a stable or permanent basis, above and beyond a three generation criterion, rather than on a transitional basis alone.

Among the most encouraging and confirmatory developments in this connection has been the "rebirth of ethnicity" experience from the mid to late 60's to the present day. This experience, world wide on the one hand and, on the other, reaching into the very ranks of those who had apparently transethnified and translinguified into the greater American ("unmarked") mainstreams, is fully in accord with the assumption that minority ethnicity in the USA has an infinite capacity to "overcome" and to creatively stabilize itself while maintaining interaction with the mainstream. This assumption is examined in detail in Fishman 1979c.

Assumption 5: By Means of Planning and Organization the future of bilingualism and biculturism in the USA can be rendered different from the past.

The priority given to language maintenance in ECMTSs is merely the reflection of community-wide determination to "do something about the language issue." Ethnic communities in the United States, not unlike their mainstream counterparts, are more convinced then ever that action is required in order to implement their ideals. They have become experts -- and are becoming even more so -- on how to participate in American political processes of bargaining, pressuring, arriving at tradeoffs and more generally, twisting arms, kissing babies, organizing, mobilizing and consciousness raising among their constituencies. Even more than that, ethnic communities in the USA have learned how to reinterpret their own goals and priorities into statements that lay claim upon the public interest. Not only is General Motors "altruistically" interested in "the general welfare," not only NAM and the CIO-AFL, but also the various ethnic associations of our country. The latter have joined the former and are among the most active planners and organizers in our country today on the assumption that in this fashion they can more fully reach their goals. This assumption is examined in detail in Fishman 1969d.

Assumption 6: The Ethnic Community Mother Tongue School Makes a Major, Independent Contribution to Ethnic Mother Tongue Maintenance.

The American Anglo-mainstream -- intellectuals and laymen alike -- are currently experiencing a crisis of belief vis-a-vis the schools as independent forces in the attainment of either narrowly academic or broader societal goals. From being oversold on education in the 50's and 60's the public has swung, pendulum like, to the other extreme and is now undersold on education as a national priority. Not so in the world of the ethnic community mother tongue school. Here there is still substantial confidence that "the right program of studies and co-curricular experience" can, does and will significantly help to accomplish the goals that are so warmly desired: language and ethnicity maintenance within the framework of stable bilingualism/biculturism. Of course, not all ECMTSs are considered to be making the contributions that they could or should to the attainment of these goals but the basic confidence and trust in the effectiveness of "the optimal school" is there. This assumption is examined in detail in Fishman 1979e.

The above assumptions have an importance above and beyond their truth or falseness when tested in accord with the canons of science. They represent deep convictions and, as such, they motivate, focus, activate, orient and illuminate the lives of millions upon millions of Americans. As such they are important far beyond their "truth value." They are principals of cultural action and it is neither the function nor the goal of cultures to be either efficient or confirmable; rather it is their function to provide meaning, direction, continuity and identity. These assumptions do just that for the world of the ECMTS and, therefore, it is encumbent upon bilingual educators, sociologists of language and sociologists of education to become maximally familiar with them, if only for the furtherance of their own disciplines.

Ethnic Mother Tongue Schools in the USA: Where, How many, What kind?

So compulsively has the American intellectual establishment discharged its self-appointed "know nothing, see nothing, say nothing" task vis-a-vis the ECMTS that the latter does not enter at all into our national book-keeping. Where can one turn to find out how many Xish mother tongue schools there are and where they can be found? In a nation that counts its non-English or limited English speaking population (because this population is the target of governmental programs) we are relatively unconcerned with those learning ethnic mother tongues at their own expense! Where would one go to discover if the institutional counterparts (schools, churches, press, radio-T.V. programs) of ethnic mother tongue communities are consistent with their numerical representation in the population? Where would one look to determine if the more recent ethnic arrivals to the USA (Hispanics, South and Southeast Asians, Pacific Islanders, Arabic speakers from various countries of origin, Russian and Israeli Jews, etc.) are as institutionally oriented as were their predecessors from Northern, Central and Eastern Europe? How could one determine how various regions of the USA differ with respect to the extent to which their ethnic minorities have established schools (and other community institutions) of their own? Lacunae such as these must be filled for a more adequate understanding of America as a whole. A new attempt in this direction, at least in so far as national bookkeeping is concerned vis-a-vis the ECMTS is contained in Fishman 1979f, Markman 1979 and in the directory (Fishman and Markman 1979b) that comes at the end of Fishman and Markman (1979a).

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CHAPTER 2

Assumption 1: Our language and ethnicity are crucially and, hopefully, eternally interconnected. Language, ethnicity and racism (NOT included in this report; see Georgetown University Roundtable on Languages and Linguistics, 1977, 297-309).

CHAPTER 3

THE WHORFIAN HYPOTHESIS: VARIETIES OF VALUATION, CONFIRMATION AND DISCONFIRMATION*

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In the mid 1930's an American anthropological linguist, Benjamin Lee Whorf (1897-1941), kindled widespread academic interest in a hypothesis that is in reality a very ancient one in so far as the history of ideas within the Euro-Mediterranean world is concerned. This hypothesis claims that the vastly differently structured languages of mankind lead their respective speakers to vastly different views and experiences of reality, of nature, of life itself. Although this hypothesis had been of interest as far back as Herodotus (who suspected that Egyptian behavior was often opposite to Greek behavior because Egyptians wrote from right to left whereas Greeks [by then] wrote from left to right), and although it became a theme in such modern European intellectual and literary movements as romanticism, nationalism, the rise of modern anthropology and the birth of modern social psychology, it was Whorf who restated it in ways that made it intellectually exciting and testable for modern American linguists, anthropologists, psychologists, general semanticists and others concerned with the centrality of language in human affairs. Indeed, thanks to Whorf, this hypothesis has achieved the status of a legend of mankind, i.e. of a view that provides insights into the history of ideas more generally and that continues to be stimulating above and beyond its confirmability, above and beyond science, above and beyond empiricism and even rationality per se. No wonder then that the sociology of language too has had to face this hypothesis and ponder its meaning and its validity.

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* As Sigma Xi Lecturer in 1976 and 1977 I gave this lecture as invited speaker at Princeton University, Brigham Young Universit Yeshiva University, Hartford University, Queens College and Wayne State University (as well as to various Sigma Xi chapters of chemis and engineers). It respresents an extensive elaboration and revision of a paper originally written in 1975 with Bernard Spolsky [Fishman and Spolsky ms](for a volume that seems never to have seen the light of day [Fisher and Diaz-Guerra ms]) and subsequently incorporated in part into my presentation at the 1975 Summer Linguisti Institute series on "Current Issues in Linguistic Theory" (Fishman 1977a).

Whorf in the company of the "Great Detractor"

In some ways Whorf is comparable to various other "great debunkers", towering intellectuals who have cut mankind down to size and counteracted its generally inflated view of the centrality of the human species in all of creation. One such "debunker" was Copernicus who advanced the realization that our planet is not only a mere speck in an entire system-of-systems-of-planets, but that it is not even at the center of its own subsystem. This shocking view is injurious to our amor propre and to our most hallowed theologies to boot. Another "great debunker" was undoubtedly Darwin. He stressed that mankind is not an independent species but part of the huge animal kingdom with which it shares many characteristics and regulatory processes. Another blow to our self esteem! As if Copernicus and Darwin were not enough to dethrone mankind Marx contributed further in this same direction by stressing that much of human culture and identity are no more than "superstructure", i.e. they are no more than the byproducts of the control of maternal resources, shaped and fashioned by those who control the means of production. As if that were not enough, Freud further demasked and diminished our claim to rationality. In human behavior the instinctual passions, he tells us, are never far below the surface and it takes no more than a minor scratch to reveal and release them in all of their urgency and destructiveness.

What do all of the "great debunkers" have in common? Underlying all of their views is the message that mankind is far from being a free and independent entity. Indeed, humanity is merely part of a much larger, much prior and totally inescapable system of constraints, influences and relationships. These constitute powerful but hidden forces that govern our lives, our consciousness and our purposes. And why is Benjamin Lee Whorf, at least momentarily, in this company of "great detractors", notwithstanding his rapture for the socio-cultural diversity of the human species? Because he too stresses a powerful and relatively hidden constraint or bond that differentially controls the behaviors of various human populations: the structures of the languages that they speak. Because of these radically different morpho-syntactic patterns a great variety of different realities confront the different socio-cultural collectivities that constitute the human species. Each is unable to simply see "what is really out there" or to think, imagine, remember or problem-solve freely and impartially. Each is constrained in all that it understands, feels, and aspires to by the mold, by the shape, by the stencil, by the contours of its particular grammar and forced thereby to recognize and interpret reality only and always in accord with those patterns that the particular grammar recognizes and imposes on every thought and on every formulation.

Regardless of how we view the other "great detractors" it would probably be erroneous to consider Whorf as a pessimist at heart with respect to the future of mankind. Whorf may be understood as saying (perhaps along with Freud) that there are very definite and normally unrealized limitations to socio-cultural behavior. As a result it is doubly necessary that we become aware of these built in blinders and of their variety (their frequently striking differences particularly across language families) so that we can more readily share the insights of various language-dependent world views rather than remain ignorantly and smugly locked into our own without realizing that other world views exist, others that we can share if we but take the trouble to become familiar with them. Precisely because Whorf can be interpreted as believing that there are only a limited number of language-based perspectives available to mankind he must also be interpreted as basically arguing for the benefits of language pluralism: the world will be a better place and humanity will be more successful in solving its ever more serious problems if we all master more (and more dissimilar) languages, because then we can share perspectives and shift perspectives more appropriately. The height of rationality, for Whorf, is the ability to select from among many language-dependent perspectives and to combine them productively. Thus, Whorf may not be a detractor or debunker at all. Indeed, he may be an admirer of a human potential that is regretably, all too often lost: the potential to learn several languages and to be enriched thereby. In either case, however, the question remains: is he right? *Are socio-cultural behaviors seriously, fundamentally, powerfully and differentially shaped by the different language structures through which they are expressed*?

The many faces of B.L. Whorf and of the Whorfian hypothesis

Whorf's message is a mind-boggling and all encompassing one. No wonder then that it has been variously interpreted and variously tested. The very same linguistic constraints that pertain everywhere else in socio-cultural behavior must also pertain to grasping and wrestling with the Whorfian hypothesis itself. Furthermore, the hypothesis of differential linguistic determinism was not his invention. Not only *classical* Euro-Mediterranean though (including not only Greeks and Egyptians but Hebraic, Early Christian and particularly Eastern Church and Islamic social theorists) but much *modern* social theory posits the *dependence* of *all* we know and do,and the *variety* of what we know and do,across socio-cultural entities, on the basic language discontinuities that mark such collectivities (Fishman 1972; Fishman 1977b). Did not Herder consider all of human history to be maintained in motion by the differential tempos of the languages of mankind (Fishman 1978)? Did not Humboldt and various other early fathers of modern anthropology consider each language to be a precious jewel, an irreplaceable source of human understanding, such that the loss of any one of them was an irreparable loss not only for science but for mankind as a whole? Do not much of anthropology and folklore, as well as innumerable nationalist movements on behalf of cultural democracy and cultural pluralism, share this view even today and derive it from sources of inspiration, conviction and confirmation other than Whorf (Fishman 1972)? If so, what is Whorf's unique contribution to this ancient area of discourse? Basically his contribution is two-fold:

(a) He served as a bridge, probably unconsciously so, bringing this ancient idea -- in modern dress to be sure -- to the attention of a formative generation of American anthropological linguists. As a student and protege of Edward Sapir at Yale, Whorf was able to influence other students of Sapir, many of whom subsequently attained eminence in the annals of American anthropological linguistics (e.g. Mary Haas, Morris Swadesh, George Trager, Carl Voegehn), to become seriously interested in the hypothesis themselves and to pass this interest along to their own students (many of whom in turn remain interested in it to this very day);

(b) He formulated the hypothesis simultaneously in more exact terms and in more mystic terms than heretofore, thereby generating both rational and super-natural conviction in connection with it. As a fire-engineer (a field that he pioneered at MIT and in which he remained active even while his anthropological linguistic interests blossomed and gained priority in his undertakings) Whorf was able to so state and generalize the hypothesis in terms of basic human abilities that a sizable number of cognitive psychologists and anthropologists accustomed to rigorous and quantitative experimentation, pursued the hypothesis (explicitly assigning Whorf's name to it) in terms of their natural science model of inquiry. On the other hand, as a deeply religious and humanistic thinker and as a mystic interested in Zen and in the occult, Whorf was able to so state the hypothesis that it reverberated strongly (and does so to this day) in circles that are far from the natural science model of knowing and proving, even though some of them are fully engaged in a part of the total enterprise known as science. Given such divergent facets in Whorf's own writings, and given their appeal to equally (if not more) divergent circles of thinkers in the sciences, humanities and occult fields, little wonder then that Whorf continues to be differently understood, tested and evaluated to this very day.

Relative Linguistic Determinism and Language X

Let us initially follow the experimental cognitive tradition of inquiry with respect to the Whorfian hypothesis that was clearly dominant in the 1950's. As an example of how this might be done let us consider Language X (a real language, spoken natively by some six million speakers and non-natively, i.e. as a second language, by half as many again) and let us try to imagine what its structure might "do" (how it might shape, fashion, mold, constrain) the cognitive processes of its speakers. In particular, let us ask ourselves: what might be the differential impact on cognition of the Xish "verb" given that it has the following rather unusual characteristics relative to the English verb:

1. It is not inflected (conjugated) by person but in accord with whether it is followed by a noun, pronoun, or has no word following it.
2. It has no inflection by tense. Tense is indicated by the pronoun system rather than by the "verb" per se.

3. Each "tense" has pronoun systems indicating affirmative, negative and emphatic/contrastive.
4. There is a present, with its three pronoun systems, a past, with its three pronoun systems, and THREE futures (uncertain, somewhat certain and entirely certain) each with its three pronoun systems.
5. Thus, all in all, the X verb system consists of 15 different pronoun systems.

What might be the impact on cognition of the X "verb"? Several lines of inquiry can be hypothesized: Perhaps with "verbs" like that, speakers are more likely to express (encode) negative, positive and emphatic occurrences (level 1 of the Whorfian hypothesis). Perhaps they are more likely to remember whether observed, experienced or subliminal stimuli were positive, negative or emphatic (level 2). Perhaps they more accurately communicate certainty and uncertainty with respect to the future (level 3). Perhaps they are more aware of degrees of future uncertainty in life since every future action must be encoded for degree of uncertainty (level 4).

All in all, these four levels of the Whorfian hypothesis have been studied, evaluated and commented upon repeatedly during half a century or more of cognitive research. The consensus reached with repect to each level is roughly as follows:

Table 1

A Systemization of the Whorfian Hypothesis

Data of Language Characteristics	Data of (Cognitive) Behavior	
	Language data ('cultural themes')	Non-linguistic data
Lexical or 'semantic' characteristics	Level 1	Level 2
Grammatical characteristics	Level 3	Level 4

Schematic Systemization of the Whorfian Hypothesis (Fishman 1960)

Level 1 of the Whorfian ("linguistic relativity") hypothesis predicts that speakers of languages that make certain lexical distinctions are enabled thereby to talk about certain matters (for example, different kinds of snow among speakers of Eskimo and different kinds of horses among speakers of Arabic) that cannot as easily be discussed by speakers of languages that do not make these lexical distinctions. Similarly, Level 3 of the Whorfian hypothesis predicts that speakers of languages that possess particular grammarical features (absence of tense in the verb system, as in Hopi, or whether adjectives normally precede or follow the noun, as in English vs. French) predispose these speakers to certain cultural styles or emphases (timelessness; inductiveness vs. deductiveness). These two levels of the Whorfian hypothesis have often been criticized for their anecdotal and fragmentary nature vis-a-vis language and behavior as well as for their circularity in that they utilize verbal evidence for both their independent (causal) and dependent (consequential) variables. Level 2 of the Whorfian hypothesis predicts that the availability of certain lexical items or distinctions enables the speakers of these languages to remember, perceive, or learn nonlinguistic tasks more rapidly or completely than can the speakers of languages that lack these particular lexical items or distinctions. This level of the Whorfian hypothesis has been demonstrated several times, e.g., in connection with the differing color terminologies of English and Zuni - but it is difficult to argue that the absence of lexical items or distinctions in a particular language is more a cause of behavioral differences than a reflection of the differing socio-cultural concerns or norms of its speakers. As soon as speakers of Zuni become interested in orange (color) they devise a term for it. Language relativity should be more stable and less manipulable than that! Level 4 of the Whorfian hypothesis is the most demanding of all. It predicts that grammatical characteristics of languages facilitate or render more difficult various non-linguistic behaviors on the part of their speakers. This level has yet to be successfully demonstrated via experimental studies of cognitive behavior.

With respect to the fourth level of the Whorfian hypothesis, it is clear that the linguistic data of interest (let us call it A) is all-encompassingly morpho-syntactic rather than merely one or another lexical item or even one or another semantic typology. On the other hand, the non-linguistic data of interest (let us call it B) is clearly and all-encompassingly cognitive and pervasive, rather than verbal and partial. It is the Whorfian fascination with the striking variety of human languages, with their individuality and uniqueness, and finally the Whorfian need to appreciate them most fully in their own terms (rather than in any abstract universal terms or in any concrete Greco-Latin terms) that moved cognitive specialists to seek even more refined ways of gauging the impact of A upon B or, to put it more carefully, to discern characteristics of A - linguistic-structure in the performance-structure of B. The most famous study of this kind was the Southwest Project of the mid 50's wherein a team of outstanding psychologists, linguists and anthropologists set out to compare Hopis, Anglos and Hispanos in order to investigate the differential causal link from A-structure to B-structure (Carrol and Casogrande 1958). Thus, since the Hopi transitive verb requires that the shape of objects of verbs be encoded (presumably the verb "to hit" would be structurally different if one were to refer to hitting something round, something square and something elongated) one study investigated the object-categorizing behavior of differently colored round objects, square objects and long objects by monolingual Hopi children and monolingual Anglo children. The English transitive verb does not automatically encode either for color or shape and, therefore, one might hypothesize that monolingual Anglo children would categorize objects as frequently by color (across shapes) as by shape (across colors). On the other hand, since the Hopi transitive verb automatically encodes shapes of the objects of any action one might hypothesize that monolingual Hopi children would categorize objects more frequently by shape (across colors) than by colors (across shapes). This did not turn out to be the case; indeed, Anglo children tended to make somewhat more Hopi-like categorizations than did the Hopi children themselves, (although overall, the two groups of children did not differ significantly). As a result, Whorfian inspired socio-cognitive research has ground to a near halt ever since.

Coping With Failure: Six Criticisms of Whorf

The inability of the socio-cognitive school to confirm the Whorfian hypothesis on the basis of repeated efforts in accord with its own research structures and scruples has resulted in at least six different types of criticism being directed at Whorf and Whorfianism:

1. Model of difference. How can we tell whether language structures are significantly different? Whorf does

so by translating morph by morph from a variety of contrast languages (most often from Hopi) into English. However, there is no reason at all to assume that the cumbersome and distorted English that results from such translations in any way reflects the thought pattern of the typical speaker of the contrast language. The fact that Spanish _se me cayó de las manos_ and Yiddish _siz mir aroysgefaln fun di hent_ both translate as "it to me fell out of the hands" (rather than "it fell out of my hands") should not at all be interpreted as a tendency for _blame avoidance_ or an _inability to preceive causality_ ("it fell because I dropped it") on the part of Spanish or Yiddish speaks merely because they have no other handy way of saying "I dropped it." Whorf is too taken up with the surface differences between languages that his translation method reveals and fails to recognize that these may be irrelevant to basic cognitive similarities.

2. _Model of language-in-society_. Whorf is unconsciously imprisoned within the view that all speech communities are naturally monolingual (one culture = one language). Even with respect to generally monolingual societies he is apparently unaware of structurally different varieties _within_ the "one language" of the community. The varieties utilized by monolingual communities may differ grammatically from each other every bit as much as do the languages of multilingual communities. Furthermore, in both cases, many members of speech

communities adeptly implement a repertoire and, as a result, are accustomed to utilizing (navigating) different grammars in conjunction with different functions rather than being irrevocably locked into any one of them. Thus, in a sense, many, if not most speech networks have already (and have always) attained the grammatical and behavioral pluralism that Whorf so forcefully championed.

3. Model of alterability. Language itself is not as fixed, by any means, as Whorf assumed. Not only do grammars change over time but grammars are consciously changed by their speakers. The entire enterprise known to us as language planning was either unknown to or ignored by Whorf. By virtue of this enterprise, which entails the authoritative allocation of resources (time, money, effort, negative and positive sanctions) to language (Fishman 1974) speech communities have not only altered and elaborated their writing systems and lexicons but they have also changed various tight and pervasive structural systems of their languages such as color typologies, kinship typologies, pronoun systems, number systems, honorific systems, verb systems, etc. (Fishman 1975, Fishman 1977a, Ferguson in press, Milan in press). Whorf's view of language structures as basically given and unmodifiable, reflecting a mystic and mythic antiquity beyond the memory of mankind, is probably unfounded and certainly exaggerated. To whatever extent language structures do impede what speakers want to or need to say (assuming

e.g., that outsiders or bilingual insiders could inform or convince them of such wants or needs) they can change their language, even its basic pervasive structures, in order to make that possible. It is therefore clear, once more, that the various segments of mankind are not trapped by their various grammars, certainly not to the degree that Whorf claimed.

4. Model of directionality. Whorf is one among several champions of language-as-prime-cause. Most students, however, consider the relationship between language and society to be a circular one. While language functions (and so, is used) to reinforce a certain prior reality it is insufficient in order to bring that reality into being by itself. Changing common usage from chairman to chairperson, from mailman, congressman and weatherman to whatever non-sexist equivalents women's liberation advocates may prefer, are not themselves sufficient steps in order to bring about social change with respect to how women are perceived/reacted to or with respect to their available and permissive social roles and statuses. As a result, those who advocate social changes in these respects obviously do not rely upon language change and usage change alone. On the one hand they advocate and implement fargoing legal and overt behavioral changes. On the other hand they advocate and implement language changes to reflect and to solidify (to implement) the legal and overt behavioral changes that they seek to foster. Language usage

and language structure thus point to a social reality and reflect a social reality but they are not themselves the sole or even the prime causes of that reality.

5. Model of human communication. The human species is far more versatile in coping with the inevitable limitations in its communications systems -- languages being the prime ones involved -- than Whorf acknowledged. Languages, admittedly, are imperfect systems and their imperfections are neither identical, calibrated, nor comparable across languages. Nevertheless, humanity struggles more successfully with this problem than Whorf admitted. We often weigh our words, choose our metaphors, select our prosodies to stress or modify what we are saying, we gesticulate and engage in other Kinemics. We seek and utilize eye contact and, increasingly, when all else fails, we resort to numerical or other symbol systems to supplement or replace human language. All in all, we are far more valiant, nimble, experienced and successful strugglers and jugglers with language-and-communication problems than Whorf realized. Whorf dealt with "the other side of the coin", the dark and problematic side of cross-cultural and interdisciplinary communication. The sunny side of the coin is equally (or even more) impressive, however, and must certainly not be overlooked for in doing so we also overlook much that is most distinctively human about diverse speech communities, namely, their readiness to find a way out of communi-

cation impasses and language shortcomings.

6. Model of cognition. Many of the pervasive cognitive processes that have been investigated in conjunction with the Whorfian hypothesis are now known or suspected of being pre-lingual rather than post-lingual in human development. Thus, instead of being constrained by the rise of prior linguistic structures they are more likely themselves to be prior circumstances, processes and structures that shape human language and that do so along rather universal neuro-psycho-bio-linguistic lines. If there is a chicken-and-egg problem, and (in the view of his cognitivist interpretors) Whorf implies that there is and that it is language that is the original cause, then it is likely that mind fashions language as much as or even more than language fashions mind.

All in all, a rather large body of critical literature has accumulated dealing with Whorf and Whorfianism from the vantage point of experimental, hard science cognitivistic research. From this point of view (and we will see below that there are other, more positive points of view as well) there is simply no justification for focusing on differential language structures as the causal factors in value structures, weltanschauugen, cultural outlooks, and cognitive styles, whether viewed across cultures or within any one or another of them.

On the other hand: beneficial byproducts of the cognitivist struggle with Whorf

A good theory produces valuable findings even when it is ultimately discredited. If the Whorfian hypothesis has been discredited (and it is not at all clear to non-cognitivists that it has been), than its saving grace is certainly the fact that there have obviously been several very positive byproducts of struggling with it. In addition to the above lines of criticism several highly productive research traditions and areas of specialization have been derived from the effort to clarify and delimit Whorf vis-a-vis basic cognitive processes.

1. Ethnosciences. While no longer viewing folk typologies as inescapable blinders vis-a-vis their speech communities the view that such provide incomparable clues to the culturally invested views, biases, preferences and expectations of their speakers remains an unshaken article of faith among many social scientists (particularly among anthropologists) and humanists. As approaches to the study of culturally invested predispositions, ethnolinguistics, ethnosemantics, ethnostylistics, and ethnocognition continue to focus squarely upon language and to remind us again and again that it was Whorf who underscored the role of language in encoding and protecting such structured predispositions. For some the admission that no demonstration of original causality is implied is an admission that Whorf has been defeated even on his own supra-cognitive home-ground. For others however, this is far from being the case. Indeed, Whorf is once again being interpreted within the ethnoscience tradition as being interested in more all-encompassing, more culturally based, more emotion laden, more attitudinally and value-permeated weltanschauungen than cognitivists have ever tried (let alone succeeded in) grappling with (Mathiot 1979). The whole notion of experiments, of demoting the rich and

subtle web of language to nothing more than dry-as-dust grammatical structures and of demoting the infinite web of culturally patterned behaviors to insipid experimental tasks such as object sorting is viewed as vulgarizing Whorf rather than as testing (let alone disconfirming) him. What is needed, from this point of view, is not so much to experimentally separate language from culture (this is likened to 19th century psychometric efforts to separate mind from body so that the two could be studied in terms of the impact of the one on the other, as if one could ever exist without the other) but an even richer realization of the intricate and endless intertwining of the two. For this purpose -- a purpose which many attribute to Whorf -- the ethnosciences (and, more wholistically inclined areas of specialization beyond them, focusing upon poetry, verbal art and imagery, folksongs, folk tales, proverbs, etc.) represent attempts to more fully appreciate and understand Whorf. They have certainly formulated basic analytic approaches and have yielded enlightening insights in the process of so doing.

2. Theories of Language Universals. Whorf aimed a spotlight at the differences between languages in order to stress the uniqueness, individuality, and authenticity of each language. Nevertheless, even Whorf admitted that some languages were more different than others. The languages whose differences did not really interest him were those of the Indo-european family. He dubbed them all Standard Average European (SAE). However, even more shortsightedly, Whorf had no generalizable conceptual approach to differences between languages, i.e. he had no concept of dimensionality with re-

spect to inter-language differences. If he had had such notions he would certainly have realized that the more esoteric non-Western languages (let us call them the Really Different Languages) also come in families that have their Standard Average Characteristics every bit as much as do the Indoeuropean languages. Pursuing this line of thought he would have arrived at the realization that language universals (the ways in which all languages are similar to each other) and language differentials are merely two sides of the same coin, neither of which can be fully appreciated without appreciating the magnitude and the dimensions of the other. That is exactly the appreciation that developed as a result of grappling with Whorf. Alongside the one sided Whorfian (and even a more general linguistic) predisposition to be concerned disproportionately with the uniqueness or "differentness" of each language there developed various new approaches to studying the family similarities of some languages and even the universal similarities of all languages. At least some of these new approaches to universals derive explicitly from the stimulation of struggling with Whorf (Greenberg 1963).

3. Sociolinguistics. The modern sociolinguistic enterprise that has developed since the early 60's is, to some extent, also a byproduct of struggling with Whorfian notions of causal directionality in connection with the language-society nexus. In distinction to the Whorfian claim (or, at least, the cognitivist interpretation of his claim) that language structure (A) molds socio-cognitive structure (B), modern sociolinguistics has explored various alternative directions

of causality: the impact of society upon language, the circular impact of society upon language and of language upon society, the identity (or interpenetration) of language and society, and the correlation of language and society as a result of both being dependent upon common third factors (Grimshaw 1971). There is evidence (or, at least, argument) for all of these alternatives but, of them all, modern sociolinguistics provides *least* confirmation for Whorfian directionality in the classical cognitivist tradition and most evidence for either circularity/*interdependency* between the two (particularly wherever one or the other is clearly an independent variable undergoing authoritiative manipulation or "guided change") or their *identity* (when social change is minimal). Thus, in many ways modern sociolinguistic theories and findings are at odds with cognitivist interpretations of Whorfian relative linguistic determinism and with earlier social theories along these same lines. Nevertheless, the stimulation provided by these alternative views of causal directionality including the Whorfian view -- has been a healthy and productive experience for the many theoretical and applied concerns of this young discipline.

In view of the foregoing useful byproducts of the contest with Whorfianism during the past two decades, each of them developing into robust research fields in their own right (one of them even developing into the new [or re-] incarnation of Whorfianism as liberated from cognitivist experimentalism), it is clear that even if Whorf was substantially mistaken (as positions 1 and 3 above, would maintain), even if any separation between so called independent and dependent variables must be considered excessively artificial (as even position 2, above, would admit) in a social universe increasingly marked by multiple influences and by feedback loops between them, the intellectual struggle against Whorfianism has been eminently worthwhile. The countervisions and correctives to which this struggle has given birth are themselves positive and productive intellectual endeavors.

Yet another side to Whorf and to Whorfianism

However, we have not yet fully sampled either the thinking of Benjamin Lee Whorf or even his language related views. If, as many of the neo-ethnoscientists maintain, cognitivism represents a vulgarization of Whorf and Whorfianism, then, to some extent,so do the ethnosciences that seek to salvage and rehabilitate them both via the doctrine of causal innocence or the identity of language and society. Not only may this view too be wrong but it too may not fully grasp what it is that Whorf had in mind, what it was that motivated and moved him. Very much like Herder - whose basically pluralistic social vision is rarely fully appreciated (Fishman 1972, 1978) and who is likely to be vulgarized as a causal and, therefore, as a cultural monist -- so Whorf is a pluralist at heart. Even more than Herder -- who with all his romanticism was constantly confronted by the surrounding rationalism, empiricism and realism of contemporary advanced British, French and German thought -- Whorf had a mystic, supra-rational side to him. This religious, philosophical and value-suffused Whorf must also be understood if the full meaning of the man and of his message are to be grasped. We must try to understand the adolescent and the young man who was so disconcerted over the "spurious" conflict between science and religion that he wrote one 130,000 word ms (in the form of a novel) articulating his philosophy of religion and another, mercifully briefer, on why he had rejected the theory of evolution. In both instances he concluded that (a) linguistic errors and ignorance had caused misunderstandings and mistranslations of original sources and that (b) these errors could be rectified and counteracted by deeper morphosyntactic analyses reaching down into generally hidden but controlling systematic meanings. We must also try to understand his lifelong conviction that combined aspects of Rousseau with aspects of Spengler: The non-West (where the Really Different Languages are still alive) is the repository of sublime beauty and wisdom; the West (where Standard Average European holds sway) is both smug and played out. If there are only a limited number of solutions available to humanity in its attempts to cope with ever greater conflicts and cataclysms then it is imperative that the West learn from the non-West the startlingly and refreshingly different view of reality that non-Western languages encode.

Far from viewing Western civilization as representing the pinacle of human development (survival of the fittest?) he views the West as the perennial predator and corruptor, debaser and debaucher. The history of linguistics itself provides the evidence for Whorf's historiosophy:

> "So far as our knowledge goes, the science of linguistics was founded, or put on its present basis, by one Panini in India several centuries

> before Christ. Its earliest form anticipated its most recent one. Panini was highly algebraic, i.e. pattern-symbolic in his treatment; he used formulas in a very modern way for expressing the obligatory patterns of Sanskrit. It was the Greeks who debased the science. They showed how infinitely inferior they were to the Hindus as scientific thinkers, and the effect of their muddling lasted two thousand years. Modern scientific linguistics dates from the rediscovery of Panini by the Western world in the early nineteenth century (Whorf 1940 [1956, 232])."

Just as the fortunate discovery of non-Western linguistics literally saved Western linguistics from its fatal intellectual errors so the discovery of non-Western thought more generally can save the West from the evils that it perpetrated on itself and on all of mankind. And upon linguistics rests both the responsibility as well as the opportunity to lead the West back to sanity, back to sensitivity, back to an appreciation for the intricate beauty and wisdom of the non-West (1941a [1956, 21]). The West confuses brute power and sheer size with elegance and truth (c. 1936 [1956, 84-85]). But it is precisely the smaller, rarer wisdoms that have the greatest and the most overlooked potentials for providing the new and startling insights and perspectives needed if humanity is to be saved (1941b [1956, 269-270]). Ultimately, only a multilingual mankind will be able to set aside its parochial biases and view reality from a variety of tentative persepectives.

In the struggle toward such potentially saving pluralism it is English that looms as the greatest obstacle and the greatest threat:

> "...to restrict thinking to the patterns merely of English, and especially the acme of plainness in English, is to lose a power of thought which, once lost, can never be regained. It is the 'plainest' English which contains the greatest number of unconscious assumptions about nature. This is the trouble with schemes like Basic English, in which an eviscerated British English, with its concealed premises working harder than ever, is to be fobbed off on an unsuspecting world as the substance of pure Reason itself. We handle even our plain English with much greater effect if we direct it from the point of view of multilingual awareness...the only correctives [to Western culture] lie in all those other tongues which by aeons of independent evolution have arrived at different, but equally logical provisional analyses of reality [1941b [1956, 244]).

Here, then, we have another perspective on the Whorfian hypothesis, one that is neither cognitivistic nor ethnoscience-wholistic. Here we have a perspective that is pluralistic, millennary and universalistic all in one. Here we find a Whorf who unabashedly embraces all those other languages and peoples "out there" as a means of attaining pan-human sanity and salvation. Here we have a Whorf who is relevant for much of the total sociolinguistic endeavor as well: for pluralistic language policy, for bilingual education, for language maintenance efforts, for cultural democracy, indeed, for a world in which both spreading languages of wider communication and the careful cultivation of local languages are not only "good for business" or "good for local pride" but essential for the protection of the entire human enterprise.

Here, in sum, is another side of Whorf, a side that provides him and his hypothesis with an even broader and longer term claim upon our attention than has hitherto been the case.[1]

Footnotes

[1] When this paper was already in press (summer 1979), Paul Friedrich sent me an advance copy of his "Poetic language and the imagination: a reformulation of the Sapir hypothesis", scheduled to appear in his then still forthcoming Language Context and the Imagination (Stanford, Stanford University Press, 1979). While there are certainly various points and viewpoints on which we disagree I am happy to note that we agree that (a) the (Sapir-)Whorf hypothesis is very much alive in the field of ethnostylistics, that (b) the experimental cognitivist disenchantment with Whorf need not be considered relevant vis-a-vis the total view that he espoused, and that, more generally, (c) there is still much to be gained from a sympathetic and creative-humanistic attitude toward the basic values and notions out of which the hypothesis has developed and which it represents.

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CHAPTER 4

LANGUAGE MAINTENANCE AND ETHNICITY*

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After two decades of modern sociolinguistic inquiry into language maintenance and language shift in the U.S.A. and after one decade of renewed interest in the transformations of ethnicity in the U.S.A., the time is probably ripe to attempt to bring these two normally separate areas of inquiry into more focused interaction with each other. In addition, it may also be possible, due to the substantial amount of work that has recently gone into each of these topics in settings outside of the United States, to seek more general (i.e. more widely applicable) theoretical formulations with respect to these topics, and to do so without in any way harming local (U.S.A.) validity. Indeed, it is our goal in this paper to attempt to enhance local validity by means of increased comparative perspective.

Interactions Between Ethnolinguistic Collectivities: A Typology Of Resolutions.

There appear to be three major and recurring resolutions to interaction between two separate monolingual ethnolinguistic collectivities when such interactions are viewed from a perspective of more than three generations of time depth. If we take A to be indigenous and B to be intrusive in a particular setting then:

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Resolution 1: $B \rightarrow A = A$

Resolution 2: $B \rightarrow A = B$

Resolution 3: $B \rightarrow A = B + A$

In Resolution 1 the intrusive language is lost.[1] In Resolution 2 the indigenous language is lost. In Resolution 3 both languages are maintained. Obviously, these are three very different resolutions and the social circumstances leading to them are likely to be very different as well. Nevertheless, if possible, we must find a single conceptual framework within which to pursue our inquiry so as to make comparisons between one setting and another (or between one resolution and another) possible. Our goal in this connection is to come to some conclusion as to when (i.e. the circumstances under which) each resolution obtains and what the involvement of ethnicity might be in each of them.

Resolution 1: The Intrusive Language Is Lost

The first observation to offer in connection with Resolution 1 is that it is only one of three possible patterns, rather than the only one. Although this is the pattern that corresponds to the predominant American immigrant experience, it is not a universal, not a moral imperative, and not even the only resolution vis-a-vis that (or other immigrant) experience per se. Nevertheless, it is a common resolution and one which enables us to investigate several factors that have been hypothesized or confirmed with respect to language shift.

(a) Legal requirements re A or prohibitions re B

A recurring obstacle faced by intrusive languages are prohibitions vis-a-vis their use in public/official/ written functions or alternatively, requirements that previously established languages be so used. What is crucial in this connection is not so much primum mobile alone (the fact that social system that are established *first* acquire an inertia and an establishment that continues their predominance vis-a-vis later arrivals on the social scene) but the role of laws (= formal and authoritative sanctions and prohibitions) in maintaining primum mobile. There are certainly many polities at present in which there *are* language laws that declare specific languages to be "official", "national" or permissible/optional for specific functions. What is, therefore, most interesting in so far as U.S.A. sociolinguistic reality is concerned, is the *paucity* of language legislation and legalistic formulations vis-a-vis language (Fishman 1979). Indeed, the U.S.A. is in the company of a relatively few countries in the world that have no de jure national or official language (Faleh 1972, Touret 1972).

That the foregoing is so is not for want of trying. At the very beginning of the 19th century the patriot-lexicographer Noah Webster inquired of Chief Justice John Marshall whether there could be either a law or a constitutional amendment declaring "The American language" it to be our sole national and official language. It was the Chief Justice's opinion then -- and our highest courts have consistently agreed with him ever since -- that any such legal provisions on behalf of English would be counter to the freedom of speech and freedom of religion provisions of the American constitution. Accordingly, local legislation requiring English or prohibiting other languages has consistently been struck down by the courts (Heath 1977). Out of nearly two centuries of such precedents there has developed a purely de facto legal posture relative to language in the U.S.A. On the one hand, no languages may be prohibited and no languagues may be favored on a de jure basis, and, on the other hand, government services (and monies) must be available de facto in whatever languages are required in order to achieve equity (fairness, justice) for all segments of the population.

Given this history of language law in the U.S.A. the Lau decision (1974) and the Mendoza and Black English rulings (both in 1979) appear as quite recognizable and consistent "affirmative actions" steps that seek no more than parsimonious equity. It is not cultural pluralism nor language maintenance that they pursue but the pragmatic view that (particularly in the absence of any official or national language) government must equitably serve everyone and if a ("sufficiently" large) segment of the population cannot be so served in English other languages must be employed. However, since both parsimony and equity are involved many government sponsored programs (bilingual education among them) legitimately aim at fostering English. Thus, other languages are both to be used as needed in connection with government sponsored, conducted or supported programs in the health, education, welfare and justice areas, but, presumably no longer than necessary, i.e. not beyond the point where any population's English is good enough for it to be equitably served in the language that can be used to serve "everyone else".

Our brief excursion into U.S.A. language-related law and legislation reveals more than the interesting fact that there is relatively little such law and legislation in the U.S.A. and that what there is,is neither mandatory with respect to English nor prohibitory with respect to other languages. What is suggested, in addition to the foregoing, is the relatively non-crucial nature of law and legislation in the entire language maintenance-language shift process. The historically effective U.S.A. experience with relinguification and reethnification of millions upon millions of immigrants has transpired in a context relatively innocent of laws requiring such relinguification or reethnification to take place. Thus, it must be clear that other processes, not necessarily ones explicitly formulated and formalized via laws, are the fundamental causes or influences in connection with language maintenance and language shift. Furthermore, just as language shift may be overwhelmingly common -- when viewed across a period beyond three generations after the arrival of intrusive Bs in the territory of A -- even in the absence of language laws, so language maintenance may be overwhelmingly common even when there are laws to the contrary. Leges sine moribus vanae: laws without underlieing social support processes are in vain for they cannot accomplish their goals. On the other hand these same goals that some seek to attain via laws might be accomplished even without explicit laws on their behalf if conducive social circumstances obtain.

Other socio-legal traditions make much greater use of language laws than does the U.S.A. (Savara and Vigneault 1975, Colloque 1978). Post-revolutionary France immediately adopted a law "abolishing" the regional languages (Provencal (=Occitan), Alsatian, Breton, Catalán, Basque, all of which were disparagingly referred to as "dialects"). These languages exist to this very day -- indeed there are organized movements on behalf of each of them -- but reliance on legal coercion seems to be part of the French sociocultural tradition. This tradition also seems to be alive and well in French Canada, where a whole spate of pro-French (and, therefore, implicitly anti-English) laws have been passed in Quebec since the "separatists" gained power (Mallea 1977). There can be no doubt about it. Language laws -- like all laws -- doubtlessly engender and reinforce social attitudes and behaviors related to their goals and purposes. However, they are not in themselves sufficient "causes" with respect to these attitudes and behaviors. Laws require authoritative implementation (rewards, punishments) but not even authoritarian governments can endlessly continue to implement laws that do not gain general acceptance and that are not reinforced by and congruent with basic societal processes, rewards and values. Therefore, it is to such that we now turn.

(b) Intergroup social dependency

Even in the absence of specific laws on behalf of A, the A establishment may be sufficiently entrenched and organized as to make rewards to Bs contingent on interactions *with As and in A.* The result is that a host of social dependency relationships are developed such that econo-technical, professional, governmental and educational rewards are available to Bs not only to the extent to which they master A but also to the extent that they interact with As. This channeling of rewards to Bs in such a way as to foster *inter*-group social dependency relationships via language A finally also impacts B *intra*-group status relationships as well. Within B speech communities and speech networks status recognition is channeled to Bs that are A speakers. Mastery of A among Bs is thus no longer merely an indicator of social dependency and interactive frequency with As but it also becomes a *desideratum and, finally, a hallmark of leadership status within the B community itself.* Ultimately this transition reaches the B family unit per se. Bs learn A not outside of the family context (in school, at work, "outside") but, precisely *within* the family context, from parents and older siblings and other adult relatives whose *status within the family* is enhanced by the fact they have mastered A (Fishman 1966). Finally, Bs learn A as a mother-tongue from B-mother-tongue parents who have become A speakers. In the absence of rather rigid compartmentalization (Fishman 1979) separating the home and the immediate ethnic community from A-interactions and A-language and A-related statuses, such as is available, e.g. to Amish, Hasidic or traditional Islamic families (or other communities sheltered by distance, rurality or major philosophical-religious-ideological ramparts), what begins as the language of social and economic mobility ends, within three generations or so, as the language of the crib as well.

The ubiquity of social dependency relationships in fostering language shift is truly amazing. In the U.S.A., in the USSR, among southern European "guest workers" in northern Europe, among immigrants to Australia, among urbanizing Indians in North, Central and South America, among urbanizing populations in West and East Africa, among overseas Chinese and overseas Indians-from-India the story repeats itself. It is related to social mobility but it is not social mobility per se since relinguification and reethnification also occur in the middle and even in the lower social classes to the extent that they too become dependent on direct interaction with A speakers and the rewards that the latter control. Bartenders become relinguified to the same extent as clerks, salesmen to the same extent as dentists, auctioneers to the same extent as nurses and other sub-professionals, even though the social status of bartenders, salesmen and auctioneers is lower than that of clerks, dentists and sub-professionals (Lieberson and Curry 1971). Indeed, education and social mobility are merely higher order abstractions that may mask the lower order reality involved: the decompartmentalization of sociolinguistic interaction such that the ethnically encumbered domains (from the point of view of intrusive Bs: home, community, church) respond to the same hierarchy of rewards and statuses as do the ethnically unencumbered domains (school, work sphere, government). The dependency based reward system pertaining to B mobility and status in the latter is finally also triumphant in connection with B mobility and status in the former. Thus, it is the weakening and, finally, the destruction, of B-requiring-role-relationships among Bs (in addition to the adoption of A requiring role relationships between Bs and As), and the concomitant weaking of B as a requirement sine-qua-non for Bness (rather than as a metaphorical, dispensible, negligible, quaint, outdated indicator of Bness) that is at the heart of the language shift issue. A weaker reward system crumbles not only as a result of frontal attacks from stronger systems but, also, as a result of becoming dependent upon the stronger systems and, therefore, rewarding those of its own members(including those who are most highly rewarded by the stronger system directly and who can mediate between the two) to help channel the rewards of the stronger system into the networks of the weaker. When the weaker system begins to reward Bs for their Aness, insiders for their outsideness, then its dependency is sealed and language shift with respect to its mother tongue is certain.(For research on several U.S. Hispanic examples of this type see references in Hudson-Edwards and Bilk in press.)

(c) Relinguification as a marker of membership; Reethnification as a marker of modernization

Even with relinguification the sense of Bness can continue among Bs. Since relinguification generally precedes reethnification (Fishman 1966) new patterns of Bness arise out of the social dependency relationship discussed above. These new patterns of Bness (-via-A) are not only implemented in socializing the younger generations born "in the new country" but they are also implemented in socializing new immigrants coming from the old country. In the context of advanced social dependency relationships where Bness-via-A is the new norm, new immigrants translinguify even more rapidly than the "old timers" did (Fishman and Nahriny 1965). Newly arriving Bs are translinguified by their "own kind", rather than by dint of painful interaction with As. They are translinguified in the context of Bness and Bs. A is ultimately needed by them not only for interaction with the "outside world" and its greater reward systems, but for interaction with the "inside world" and its spontaneous warmth, affection, solicitude and proximity to authenticity. Newly arriving Bs find B churches operating in A, B periodicals in A, B educational and cultural agencies and societies in A, B leaders and spokesmen who speak only A, etc. Indeed, ultimately, a new language-and-ethnicity pattern has been established, one in which A is the language of living Bness whereas B is associated with foreign, "ancient" and/or scholarly-specialist associations with Bness. At this stage the only way to be a mainstream B, a B without schismatic parochialism, a B capable of combining and profiting from the "best of both worlds", is to be a B-via-A.

The above message is not lost upon more recently arriving Bs. In addition, however, they "old country" too has changed relative to the "good old days" when Bs first began arriving in major numbers upon the shores of A-land. B-land too has become relatively modernized and urbanized, although its average standard of living may not have fully caught up with that of A-land or with that of the early immigrants from B-land who resettled in A-land. Thus, Bs keep coming to A-land in search of opportunity (and other rewards as well), but they are now importantly different Bs than were their predecessors, the "oldtimers". The differences between B "oldtimers" and their A hosts was not primarily a difference in language alone, but, rather a difference in all the ethnically encumbered rounds of life: in food patterns, dress patterns, worship patterns, amusement patterns, courtship patterns, educational levels and weltanschauung more generally. Most of these differences no longer obtain, or have been significantly lessened with respect to newcomers arriving when the stage of Bness-via-A is already well articulated. They are, indeed, as close (or nearly so) to As in most extra-linguistic respects as are the grandchildren of the original B oldtimers. Thus, the newest arriving Bs have less of a transition to make from Bness to Aness than did the oldtimers.

They, therefore, adapt to their new surroundings more rapidly, more in the stance of equals among equals, with primarily a language bridge to cross. And in crossing this language bridge they obtain help not only from As but from Bs as well. Indeed, although a pattern of Bness-via-A is ready-made and available for them it is often not needed or not wanted. The newcomer Bs are close enough to the world of the As, in terms of shared outlooks, values, norms, goals and experiences, to find the pattern of Bness-via-A to be unnecessary and superfluous. They are more predisposed to the next step: Aness per se. The emotional investment in Bness that the "old timers" had and, in part, passed on to their children and grandchildren, is not there for thoroughly secularized, modernized and urbanized newcomers (Nahirny &Fishman 1965). The drama of confrontation, the agony of rejection and accommodation, the intergenerational contest to attain mobility but not to lose one's soul--all these are lacking for the newcomers. Had they wanted to remain Bs they would have remained in B-land. Having come to A-land (a) their *landsleit* help them to acquire A for Bness-via-A whereas (b) they increasingly help themselves to Aness per se.

At this advanced stage of language shift B may well continue a vestigial existance. It will, of course, continue to be used by the "parochials", i.e. by non-mainstream Bs. It is also still found on some letterheads and on some office doors and even on some store windows pertaining to mainstream Bness. However, its major function among the latter is clearly metaphorical. It is used (by those who still know it) primarily in exceptional circumstances: to designate humor, irony, satire, affect, or to put it even more broadly - to indicate contrastivity to normal functioning. However, the predominance of *such* usage is itself an indication of shift. Metaphorical usage is basically a normatively consensual departure from the usual situational/functional allocations. In order to engage in appropriate and acceptable metaphorical usage it is necessary first to be a master of normal situational usage. For a story or punch line in B to "sound funny" it is necessary not only to know B but also to know and agree that one usually speaks A. Metaphorical usage is not intergenerationally continuous but rather fleeting, changeable, marginal and non-reciprocal. Its association with B may not be the last straw but it is definitely the last act. Language maintenance is clearly impossible on a metaphorical basis alone.

(d) *The potential for rebirth: the roots live on.*

All three of the processes discussed above (use of legal sanctions, fostering social dependency relationships via channeling rewards to B in terms of their use of A, coopting Bs to become agents of A and of Aness) are subject to the limitations of the real world. This is particularly true for the second process since the A reward system itself goes through periodic as well as long-term change, that is to say, it may not always *wish* to be equally rewarding to Bs *nor can it always be as rewarding to Bs as it (or as they) might wish to be*. Thus, the likelihood of a residue of unrewarded, ungratified and uncoopted Bs is, realistically speaking, quite appreciable. There are Bs who have bet on A and Aness but who have lost their bets. Their social mobility hopes and aspirations have been thwarted. The wrench of relinguification (and even re-ethnification) did not result in the quid-pro-quo that might have made it all worthwhile (not only in the "outer world" but in the "inner world" as well). A disappointed proto-elite, disappointed even after making difficult and conflicted compromises and overtures, is again ripe for relinguification and reethnification, i.e. for the journey "back home". As the evils of the "outer world" become manifest the comforts of the "inner world", including its genuineness, its transcendental (rather than opportunistic) truth value, its altruistic authenticity and its consoling acceptingness, above all: its validity above and beyond instrumental goals (given disappointment with A, As and Aness), all these characteristics of B, Bs and Bness become increasingly clear, compelling, and deserving not only of loyalty but of organized help, focused concern, and devoted leadership. A disappointed ethnic proto-elite rediscovers its roots, all the more so in order to atone for having abandoned or neglected them. A disappointed ehtnic proto-elite redirects its energies and redefines its goals: its members become the defenders of the defenseless, the mobilizers of the unmobilized, the unifiers of the disunited and the authenticators of the tradition that is being lost, has been lost or might be lost. A disappointed proto-elite turns inward and in finding its own roots it revives them.

In so doing it may revive B as a language, Bness as an authentic experience, and the B-and-Bness link as sacred responsibility as well as a bottomless well of drive, committment and loyalty. Thus, just when some are proclaiming the death of B, others may be heralding its revival and, indeed, its eternity.

A disappointed ethnic proto-elite is more likely to be urban than rural, because it is in urban areas that the promise, the potential rewards for relinguification,are greatest. As a result, the counter-mobilization that disappointed proto-elites engage in is also likely to be urban. Urban areas, therefore, are centers of conflicted ethnicity and of ethnic conflict,both at the between-group and at the within-group levels. Urban areas represent the greatest dangers for relinguification but also the greatest successes of revival movements.

Resolution 2: The Indigenous language is lost.

North Americans are likely to think that immigrant languages always go by the board by the time three generations have elapsed and, therefore, that the prior language always emerges not only victorious but even stronger than it was before, having coopted the immigrants into its greater reward system. However, this view reveals a paucity of sociohistorical perspective, since there are equally many and equally noteworthy cases of the opposite kind, i.e., cases in which B →A=B obtains. Indeed, even the "American case" itself is initially of this latter type, since there were indigenous languages throughout North, Central, and South America before the Anglo-Franco-Hispano -conquerors and settlers arrived. Several other contexts usually viewed today as examples of the B →A=A sequence were actually originally examples of the opposite kind. Australia and New Zealand, although more recently (post World War II) hospitable to non-English speaking immigrants,also originally represent instances of B →A=B, the second resolution, because there too there were indigenous populations prior to the arrival of the Anglo-Europeans (Benton 1978). Indeed, the major instances of language shift in world history are probably of this second kind, including in its ranks the Romanization of most of Gaul and Iberia, the Arabization of most of the Middle East and North Africa, the Sansritization of most of the Indian peninsula, the Swahilization of large parts of East Africa, the Sinoization (in script) of much of East Asia, and, currently, the relentless and continued Russification of the Soviet Union (Lewis 1972, Kreindler in press, Silver 1974).

In many respects the underlying dynamics in Resolution 2 are similar to those reviewed in conjunction with Resolution 1, above, but this time the shoe is on the other foot. Intrusive B is by far the stronger of the two ethnolinguistic entities and it, therefore, ultimately swamps out the indigenous language-and-ethnicity constellation. It is the intruders who establish the predominant system of legal sanctions. It is the intruders whose econo-technical, educational and cultural superiority (and, at times, whose sheer numbers) results in a reward system that fosters social dependency relationships on "aborigines"and "autochthons" who want to get ahead. It is the prior population that becomes a transmission system for the relinguification and reethnification of its own outlying and, therefore, late-urbanizing and modernizing brethern. Nevertheless, given all of the above similarities between Resolution 1 and Resolution 2, there is still at least one major difference between them (and several minor ones as well).

Language shift of any kind (i.e. in the context of either resolution) is an indicator of dislocation. It implies the breakdown of a previously established societal allocation of functions; the alteration of previously recognized role-relationships, situations and domains, so that these no longer imply or call for the language with which they were previously associated. Such dislocation is to be expected among intruders, be they immigrants or occupants. After all, they have left their old homes, their familiar places, and, often, their cultural self-sufficiency. As a result one is not surprised to observe their alienation. Their old pattern does not quite work any longer but no new integration has become sufficiently established to provide the certainty, the bases of clear understandings, identities and expectations formerly provided by the old. An immigrant father's authority at home is questioned, directly or indirectly, by a young whipper-snapper who speaks A better than he does, who quotes A-ideology better than he does, and who even earns more than he does. The intricate web of family statuses and values is questioned, is found wanting, is increasingly inoperative. All this we expect among immigrants and other intruders and, indeed, all this underlies the B → A=B picture delineated earlier. What then must we concude if we find this same picture among indigenous populations, populations who have not left their old homes, their familiar places, nor the territorial bases of their cultural integrity and continuity?

What we must conclude from B → A=B is extremely great dislocation: the dislocation of conquest, of genocide, of massive population resettlement such that locals are swamped out, engulfed, deracinated and decimated by the intruders, be they conquerors or settlers. The Anglo-American uprooting and destruction of Native Americans and the Russo-Soviet decimation of White Russians, Ukrainians, Jews, Germans, Poles and many, many of the smaller Central and Far Eastern Asian peoples is sugar coated as "frontier democracy and "the greatest good to the greatest number" on the one hand and as "creation of the new Soviet people", on the other hand, but it is, in both cases, the excruciatingly painful and disruptive dislocation and annihilation of local peoples. Other B → A=B contexts may lie further back in history but they were doubtlessly equally ruthless, regardless of the religious, ideological or philosophical rationales that accompanied and "legitimized" them. The metric of terror is inverse to time and distance. Wherever neither three generations of time nor the shelter of distance is/was available to temper and mute the dislocative ("internal colonization") process (Hechter 1971,1974) instances of B→A=B are likely to be extremely sad examples of man's inhumanity to man.

And yet the roots revive at times, even after the tree has been burnt seemingly beyond recognition or recovery (Eastman 1979). There are limits to the power of B to either annihilate or incorporate A and the usual history of establishment vacilation between the one and the other is peculiarly likely to finally produce the disappointed proto-elites who become the initiators and leaders of rebirth and revival language-and-ethnicity movements. Just as such proto-elites were once (and, in some cases still are) legion among disappointed Anglified Irishmen, francofied Provencals, hispanicized Catalans, danicized Norwegians, germanized Czechs, hungarianized Slovaks, serbianized Croatians and assimilated Jews throughout the West, so their ranks are currently swelling among Chicanos, Puerto Ricans and Native Americans in the U.S.A., among Ukrainian and other anti-Russianization spokesmen among Soviet resistors, and among Africans and Asians of a large number of local ethnic origins. The phenomenal increase in languages of education and government since the end of World War II is a result of the recovery from external and internal colonization. The end of this process is not yet in sight. Significantly, such revival and rebirth movements, in attempting to overcome and undo the punitive dislocations to which their constituencies were exposed,turn to ethnicity and to the presumed language -and- ethnicity link, rather than to either social class ideologies or religious philosophies alone for this purpose. In so doing they seem to tap a well of emotion, of commitment, of longing, related to the "dynamo of history" that both Herder and Whorf recognized, in their ancestral language and identity. The more dislocated a segment of mankind becomes the greater the need for its putative return to roots, to origins, to authenticity seems to be. The scholar's determination that these identities are composed of healthy slices of fabrication and imagination are besides the point, in the same way that all rational cynicism is beyond the point when emotional needs are uppermost. It is the need for a sense of historically deep, glorious and complete authenticity that so typifies the disappointed ethnic proto-elites and their followers, rather than the need for the authenticity responses that they employ to be rationally verified and validated. The recurring role of language in such movements is eloquent testimony to the ability of this sublime symbol system to symbolize our fondest and most fervent dreams, hopes, and wishes.

Resolution 3: Both the Intrusive and the Original Language are Retained and Indigenized.

Given our previous analysis of diglossia (Fishman 1979) there is no need, at this point, to review in detail the societal and the political arrangements that undergird a resolution of this third kind. Still uncovered, however, in our previous treatments, are some of the internal differences within this particular resolution and the strains to which it is exposed.

The territorial counterpart to $B \rightarrow A=A+B$ is A/B, i.e., A and B are utilized in separate sections of a common polity. The seeming stablility of this arrangement (in the Swiss case, e.g., regardless of demographic realities such as the resettlement of many, many thousands of Italian speakers in the German and French cantons) nevertheless does not itself completely halt the social processes of language shift (McRae 1964). The regions are not economically equal and therefore, the richer one(s) beckon to the inhabitants of the poorer one(s) and the latter, as migrants to greener pastures, becomes examples of resolution 1, $B \rightarrow A=A$. In addition, even though they remain in their own valleys, the numerically and economically weak Romansh become examples of resolution 2 vis-a-vis their vastly more numerous and prosperous German speaking neighbors (Billigmeier 1979). Thus, not even the territorial principal is immune to change and to strain and to the irredentist cry of troubled true-believers that they be enabled to return to their mother tongue and motherland of old (McRae 1975).

The stresses and strains of shift can be all the more obvious when it is social rather than territorial/political diglossia that obtains. Basically two different subpatterns transpire in the societal counterpart to resolution three. Although both are equally instances of $B \rightarrow A=A+B$, one realizes the right hand side of the equation as $\frac{A}{B}$, and the other, as $\frac{B}{A}$.

In the first instance the intrusive language remains as the common vernacular whereas the indigenous language is retained for H functions alone. This is, in part, the anomolous position of Irish today, outside of the Gaeltacht (Western coastal) region, such that Irish has been"kicked upstairs", so to speak, and is used only for various ceremonial purposes, whereas instrusive English (Hiberno-English to be sure) has become the vernacular of Irishman and Irishness.[2] A similar situation pertained with respect to Aramaic (=Aramic ,Judeo-Aramaic or Targumic) in ancient days when it increasingly displaced Hebrew as the Jewish vernacular until the latter was retained only in hallowed functions (Weinreich 1979). Aramaic itself was subsequently displaced as a vernacular by other Jewish languages and was vestigially retained as a co-hallowed variety, along side of and intermixed with Hebrew, as the co-language of two millenia of sacred and hallowed Loshn Koydesh texts. Far more common is the second sub pattern of resolution 3, namely that in which the intrusive language B is retained for H functions, displacing the indigenous or otherwise prior H, whereas indigenous A is maintained in its prior vernacular functions. This pattern is illustrated by the various central administrative languages of empire in classical Eastern Mediterranean antiquity (Lewis 1976). They replaced each other rather completely as administrative Hs (Summerian, Akkadian, Aramaic, Greek, Latin, etc.), leaving the local vernaculars relatively untouched (except in the case of a few impacted populations and places, where they ultimately became vernacularized and fused with local vernaculars). These classical situations are rather similar to current H uses of English, French and other languages inherited from periods of colonization (e.g. Chinese in Tibet and Russian in Outer Mongolia). Their H statuses are obvious in presumably post-colonial areas that are still highly dependent on their former colonizers for economic, political, educational and educational guidance and assistance (Fishman, Cooper & Conrad 1977).

The strain in both sub-patterns of societal diglossia is the strain toward equalization or symmetry. Movements arrise for the revernacularization of asymmetric H's i.e., of H's that were once also L's but that lost all vernacular functions. Of these movements the vernacularization of Hebrew has succeeded (and, as a result, has endangered the longevity of all other Jewish vernaculars (Fishman 1978)) whereas those on behalf of Irish, Sanscrit , Latin and Classical Arabic have not. Similarly, movements arise for the elevation of asymmetric L's (i.e.of L's that were once also H's but that lost all H-culture functions). The movements on behalf of Catalán, Galician and Occitan today and on behalf of Flemish prior to World War II were of this type. Even where L's never had H varieties and H functions of their own (e.g. in the case of Pilipino) there is a strain to develop and to devise such, almost as a moral imperative and as a strain toward closure, toward completion, toward local self-dignity and self-respect. Thus, these latter strains are easily ethnically encumbered and expressed and they contribute to movements of ethnic cultural autonomy and political self-determination.

Ethnicity as Stabilizer, Destabilizer and Restabilizer

In each of the resolutions that we have reviewed above, we have encountered ethnicity (in the form of ethnic revivals, returns to ethnic roots, ethnic memories and loyalties) as a potential source of destabilization. Although it is true that ethnicity can be appealed to and can function in this fashion (Fishman 1972), it is, however, by no means true that *destabilization* of past patterns (be these societal allocations of language functions or any other culture patterns) is any more part and parcel of the basic phenomenon of ethnicity than is the opposite tendency: the *stabilization* of societal patterns. Indeed, each and every one of the above resolutions can (and, if undisturbed, ultimately does) develop its own sense of ethnic normalcy, naturalness and legitimacy, i.e., it is subject to being stabilized in terms of ethnic authenticity rather than merely to being destabilized on such grounds. It is all the more crucial, therefore, that we have a clear understanding of ethnicity per se and of its seemingly inevitable link to language in general and to language maintenance in particular.

Generically, "ethnicity" pertains to "peopleness", i.e. to actions or attributions pertaining to belonging to a people. As with many other social behaviors actors and attributors may not agree with respect to "peopleness" behaviors and attributions. We (outsiders) may call people communists who do not think they (insiders) are communists or even know what communism is. Similarly, outsiders may call others (insiders) Irish, or Puerto Ricans or Ruthenians who do not themselves call themselves such and who do not even think they are such. Whenever "outsiders" (particularly a class of outsiders known as social scientists) and "insiders" do not agree on social designations, that itself is worthy of study, but it does not invalidate the outsiders designation, no more so than when certain outsiders designate phonemes or refer to prose in other people's speech, even though the others have never been aware of either phonemes or prose. Certainly, a societal phenomenon and awareness of that phenomenon are not one and the same thing. Thus, ethnicity (like most other societally patterned phenomena) can exist either with awareness or without awareness on the part of members of social aggregates. Note, however, that ethnicity with awareness is likely to be something quite a bit different from ethnicity without it (just as prose differs when speakers are aware of it and when they are not).

Ethnicity[3] is "peopleness", i.e. belonging or pertaining to a phenomenologically complete, separate, historically deep human collectivity, a collectivity polarized on perceived authenticity. This "belonging" is experienced and interpreted physically (biologically), behaviorally (culturally) and phenomenologically (intuitively). Where it is experienced or attributed on only one or another of these three dimensions it would be easily reducible to to other constructs,but characterizable as it is on all three it is a very mystic, moving and powerful link with the past and an energizer with respect to the present and future. It is frought with moral imperatives, with obligations to "one's own kind", and with wisdoms, rewards and proprieties that are both tangible and intangible. Above all, in its quiescent state,it is part of the warp-and-woof of daily life, part of all the customs, traditions, ceremonies and interpretations related to the collectivity that is defined by them, distinguished by them and responsible for them. As such,it is language related to a very high and natural degree, both overtly (issuing as it does from the body, imbedded as it is in verbal culture and implying as it does structurally dependent intuitions) and covertly (the supreme symbol system quintessentially symbolizes its users and distinguishes between them and others), indeed this is so to such a degree that language and ethnic authenticity may come to be viewed as highly interdependent. Thus it is that ethnicity is focused on authenticity (continuity of being, of doing and of knowing) while it is as modifiable (both in content and in saliency) and as manipulable (that is: consciously used as a basis of mobilization) as are others bases of human aggregation (economic, religious, ideological, political) focused on other assumptions and other dimensions.

Ethnicity then, in its unconscious, everyday routines of "weness", phenomenologically normalizes and indigenizes any particular societal allocation of functions. Spanish is thereby rendered authentic in Latin America, and Arabic in the Near East and North Africa, and Yiddish among Ashkenazim, Although in each case these languages have come "from the outside" they have been internalized, at least by most (if not by all) speech networks in the ethnicity collectivities to which they pertain, and are viewed now as indigenous, authentic, genuinely their own, part of their daily unconscious ethnic identity. Thus it is that unconscious, unthinking, immobilized ethnicity is a great stabilizer of each and any resolution of the B → A intrusion. But the very unconsciousness of the immobilized ethnicity of ordinary social life also makes it a potential and a flexible source of untapped energy for elites who are concerned with changing the status quo to a presumable status quo ante.

Nationalism (=Conscious, Mobilized Ethnicity) and its Opponents

The quiet cocoon of routine ethnicity (that protects and provides an implicit eternity of past authenticity to each of the resolutions we have reviewed) can be energized, organized and manipulated by proto-elites to counteract or to foster any particular language-and-ethnicity link and any particular B → A resolution that ordinary folk have taken for granted. Thus, guided, exploited, mobilized (and, therefore, conscious) ethnicity has, particularly in modern times, been one of the great destabilizers of the status quos so precious to all establishments including the pet non-ethnic, supra-ethnic or anti-ethnic establishmnet so desired by advocates of other-than-ethnic bases of human aggregation. Given the repeated though unconscious link of language to unconscious ethnicity, its link to conscious, activated ethnicity (=nationalism) has, predictably, been equally recurring and ever so much more dynamic. Conscious ethnicity movements are more than likely to become or incorporate conscious language movements as well. Together they seek to *foster* specific B → A resolutions and to undo others. Language loyalty movements are, therefore, normally part of larger movements to *activate* and *use* unconscious language-and-ethnicity linkages in order to attain or reallocate econotechnical, political and cultural/education power. Such movements are normally part of much larger, more encompassing social change movements. They stress ethnic identity consciousness (and even ethnic identity change) in order to attain the ends defined by their proto-elites and, understandably, they have been much attacked and maligned by the counter-elites or proto-elites that are threatened by them. Capitalist theoreticians have attacked language loyalty movements as barbarous and uncivilized for breaking up capitalist empires (e.g. the former Anglo-empire in Quebec that was headed in the direction of B →A=B, and the former Russian Empire in the Ukraine that was headed in a similar direction) and delivering whole sections of them into the clutches (and coffers) of counter-establishments. Communist theoreticians have attacked language loyalty movements as false and fractionating for breaking up a larger proletariate (that might be led by a single supra-ethnic establishment) into smaller proletarian establishments each with its own leadership (Engles 1886). Capitalist elites have rejected minority language loyalty movements (such as those in regions of Spain or France or Great Britain) as communist conspiracies. Communist elites have rejected minority language loyalty movements (such as those in Croatia and the Ukraine) as capitalist conspiracies. "Neutralist" sociologists have attacked language loyalty movements as chauvinistic ativisms (Patterson 1977), as backward looking incivility, as romanticist gemeinschaft longings in an age of gesellschaft efficiency and market-place ethos. No one, it seems, likes language loyalty movements, unless they can profit or gain from them. And yet such movements abound and their end is not in sight!

Language loyalty movements are most commonly associated with attempts to foster and focus modernization via channeling and exploiting authenticity longings. Beginning with the various disappointments of rejected B → A resolutions, these movements utilize language as a medium for reaching the largest possible target population and as a symbol of the "authenticity", "unity" and "mission" of that population. Thus, it is through language loyalty movements that ethnicity becomes a conscious, organized, and dynamic factor in language shift, since every language maintenance movement, from the point of view of what is the "marked" language at any particular time and in any particular place (e.g. on behalf of French in Quebec in 1970), is also a factor in language shift from the point of view of the "unmarked language" (e.g. with respect to English in Quebec in 1970). Clearly, language loyalty movements are consciously mobilized and manipulated attempts to utilize ethnicity bonds and ethnicity affect and action potential for the purposes of establishing or disestablishing a particular societal allocation of language functions. Whereas everyday, unconscious ethnicity is quietly involved in the myriad daily actions that go into language maintenance and language shift, heightened and politicized ethnicity movements, including language loyalty movements as part and parcel of the entire nationalism thrust, are involved in conscious and often rowdy publicity seeking actions on behalf of language maintenance or language shift. Such movements typically seek to alter the laws, to prohibit the social dependency relationships, and to dislocate populations from those traditional community socialization practices that resulted in or fostered undesirable B→A resolutions, irregardless of whether those were consciously or unconsciously implemented.

Resolutions and Counter Resolutions: An Endless Progression.

We live in a world of tensions and counter-tensions , of movements and counter-movements, of revolutions and counter-revolutions. Accordingly many modern language loyalty movements are attempts to effect counter-resolutions to the B→A resolutions that preceeded them. However, even when they succeed as such they may no more be final resolutions than were the ones that they came to overturn. Successful counter-establishments become establishments in their own right and subsequent counter-establishments may ultimately arise to contest or reform them. After some two centuries of such language related resolutions and counter-resolutions, in pursuit of solutions to the dilemmas of modernization, two seemingly contradictory trends seem to have been strenghtened:

(a) More languages than ever before have been recognized for governmental and governmentally protected functions, their number having risen from 30 to approximately 200 in the present century alone (Deutsch 1942, Fishman 1976).

(b) A single lingua franca --English-- has spread further than ever before for supra-local econo-technical, political, diplomatic, educational and touristic purposes (Fishman, Cooper and Conrad 1977).

The above two processes seem to be sufficiently counterbalanced -- socio-functionally and in terms of the power and stability of the rewards associated with each of them--that the likelihood of either one swamping out the other in the near future seems rather negligible on any but a very local or brief basis. Furthermore, neither process seems yet to have run its course so as to reach its outer limits. Additions to the ranks of "standard", "national" and "official" languages can be expected, particularly, in the Third World and, nevertheless, international reliance on English is also increasing, Mainland China and even the USSR constantly increasing their utilization of this "latter day Aramaic". Finally, these two processes are guided by equally modernized and language conscious elites and, therefore, neither is likely to be found ideologically wanting in terms of long term or short term rationales.

As a result of the "stand off" illustrated by the two above mentioned international processes a bilingual compromise may come to be resorted to more and more frequently. Such a compromise will not only recognize English and local standard languages as being in complementary distribution but it will also set the stage for the recognition of even more hitherto unrecognized languages, the latter too seeking a complementary distribution of functions between themselves and locally super-posed languages. All of these processes, in turn, underlie the truly amazing international growth in bilingual education since the end of World War II. While B → A tensions continue throughout the world,more and more authorities are experimenting with language planning-- of which bilingual education is one example--in order to find a way out of the endless chain of resolutions and counter-resolutions that has typified sociolinguistic policy heretofore. Instead of co-opting proto-elites by translinguifying and trans-ethnifying them,they are now more and more frequently given a well controlled and delimited "share of the action"among their "own kind" while at the same time, they obtain access to the language of wider communication as well. Will it work? Only time will tell.

FOOTNOTES

[1] I do not intend to pause here to examine the methodological and conceptual issues of *when* a language is "lost", i.e. of *how we can recognize that language shift has occured* with respect to particular societal functions and with respect to mother tongue functions in particular. There is a justifiably extensive technical literature on this topic, much of which has been reviewed most recently in Fishman 1977. A somewhat related literature is that dealing with language spread. Language spread does not necessarily imply language shift since languages can spread into new (culturally unprecedented) functions and, thereby, not engender language shift with respect to previously exisitng functions of the speech community. The literature on language spread has been reviewed by Cooper 1980. The present paper may be considered as picking up the language spread trail at a more advanced point than that which is of concern to Cooper, i.e. at the point when language spread *has* impinged upon previously existing language functions and, therefore, when it has changed from being merely language spread to being language shift as well. For the very final stages of language shift see Dorian (1977) and Dressler (1977) on language death.

[2] Actually the complete formula for most parts of Ireland would probably require $B \rightarrow A = \frac{A+B}{B}$ since English is

encountered both in H and in L pursuits. At any rate, is now mostly devoid of vernacular functions (outside of the Gaeltacht) and is in danger of being "respected to death" in its honorific H functions.

[3] The term ethnicity enters European languages via the Greek ethnos, itself an attempt to render the Hebrew goy (Fishman and Fishman Ms.). From the outset, as in the original Hebrew, the term has a somewhat negative aura to it. It connotes paganness, uncouthness, a less than fully civilized people, a less than fully cultivated or cultured or refined or controlled people . Even in recent years, when the semantic field has been somewhat positivized and ethnic studies, ethnic roots and ethnic pride have done much to counterbalance ethnic marginality, ethnic disadvantage and ethnic dislocation, there is an implication of wildness, offbeatness and excess to ethnic dress, ethnic food, ethnic music. Unlike the ancient Hebrews,Europeans lack an established positive term for "peopleness", and, therefore, negativeness via-a-vis ethnicity is part of the term's and the concept's basic connotative field.

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CHAPTER 5

BILINGUALISM AND BICULTURISM as Individual and as Societal Phenomena *

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Bilingualism and Diglossia

The relationship between individual bilingualism and societal diglossia is far from being a necessary or causal one, i.e. either phenomenon can occur with or without the other (Fishman 1967). As such it is but one more example of the weak relationship obtaining between various individual social behaviors and their corresponding societal counterparts. Wealthy individuals can be found in both rich and poor societies. Traditional individuals are recognizable within both modern and traditional societies. Thus diglossia differs from bilingualism in that it represents an enduring societal arrangement, extending at least beyond a three generation period, such that two "languages" each have their secure, phenomenologically legitimate and widely implemented functions. This paper raises for consideration the corresponding problem of arrangements at the individual and societal levels in conjunction with the phenomenon of biculturism, particularly as these pertain to ethnic identity.

Kinds of Diglossia: Linguistic Relationships

Following usage that has become widely accepted ever since Ferguson's seminal article of 1959, H will be used to designate the superposed variety in a diglossic society, i.e.

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the variety that is learned later in socialization (and, therefore, is no one's mother tongue) under the influence of one or another formal institution outside of the home (and, therefore, is differentially accessible to the extent that entre to formal institutions of language/literacy learning [typically: school, church, government] is available). However, departing from Ferguson's initial designation, several different kinds of linguistic relationships between H's and L's (the latter being the universally available and spoken [mother-]tongues and varieties of everyday life) will be recognized:

(a) H as classical, L as vernacular, the two being genetically related, e.g. classical and vernacular Arabic, classical or classicized Greek [Katarevusa] and demotiki, Latin and French among francophone scholars and clergy in earlier centuries, classical and vernacular Tamil, classical and vernacular Sinhalese, Sanscrit and Hindi, classical Mandarin and modern Pekinese, etc.

(b) H as classical, L as vernacular, the two not being genetically related, e.g. Loshn koydesh (textual Hebrew/Aramaic) and Yiddish (Fishman 1976) (or any one of the several dozen other non-semitic Jewish L's, as long as the latter operate in vernacular functions rather than in traditional literacy related ones [Weinreich 1979]).

(c) H as written/formal-spoken and L as vernacular, the two being genetically unrelated to each other; e.g., Spanish and Guraní in Paraguay (Rubin 1968), English (or French) and various vernaculars in post-colonial areas throughout the world (Fishman, Cooper and Conrad 1976).

(d) *H as written/formal-spoken and L as vernacular, the two being genetically related to each other*. Here only significantly discrepant written/formal-spoken and informal-spoken varieties will be admitted, such that without schooling the written/formal-spoken cannot even be understood (otherwise every dialect/standard situation in the world would qualify within this rubric), e.g., High German and Swiss German, standard spoken Pekinese (Putonghua) and Cantonese, Standard English and Caribbean Creole.

There are, of course, various more complex cases within each of the above major clusters. Thus there are several instances of dual H's in conjunction with a single L, one H commonly be utilized for ethnically encumbered or traditional H pursuits and the other for ethnically unencumbered or modern pursuits. For example, in conjunction with type (a), above, we find various stable Arabic speech communities that have both Classical Arabic and English or French as H and a vernacular Arabic as L. The Old Order Amish also reveal a complex form of (a) involving High (Luther Bible) German and English as H and Pennsylvanian German as L. On the other hand, Hasidim reveal a complex form of type (b) involving Loshn koydesh and English as H and Yiddish as L (and in Israel: Loshn koydesh and Ivrit as H and Yiddish as L [Fishman 1979, Poll 1980]). Many developing nations hope to establish a type (c) pattern involving both a Western Language of Wider Communication and one or more favored standardized vernacular(s) as Hs and the same (or even more) local vernaculars as Ls Thus, in the Philippines, we find a national policy fostering

English and Pilipino/Filipino as Hs and, e.g., Tagalog as an L. Note, however, that in all these "more complex" cases an indigenous variety/language is available at both the H and the L level even if modern H functions are also shared with a language recently imported or imposed from without.

Stability via Compartmentalization of the Societal Allocation of Functions

The above rapid review of a dozen or more instances of relatively stable and widespread societal bilingualism (i.e. diglossia) was intended to discount the view that only in connection with classicals can such stability be maintained. Classicals are a good example of diglossia situations, of course, but sociologically speaking, what they are an example of is not classicism per se (nor even of traditional religion, with which classicals are usually linked) but of a stress on social compartmentalization, i.e. on the maintenance of strict boundaries between the societal functions associated with H and L respectively (Fishman 1972). Sanctity/secularity, ascribed social statification such as in caste distinctions, indigenousness/foreignness, traditionalism/modernism, these and others are all possible bases of rather rigid and stable compartmentalization in societal arrangements and, therefore, in the allocation of languages (or language varieties) to such arrangements.

There is much in modern life that militates against such compartmentalization. Among the hallmarks of modernization, as expounded by the great sociologists of the past two centuries, is the increase in open networks, in fluid role relationships, in superficial "public familiarity" between strangers or semi-strangers, in non-status-stressing interactions (even where status differences remain), and, above all, in the rationalization of the work sphere (the sphere that has, presumably, become the dominant arena of human affairs). All of these factors -- and the constantly increasing urbanization, massification and mobility of which they are a part -- tend to diminish compartmentalization, whether in the language use repertoire or in the social behavior repertoire outside of language use per se.

The presence or absence of social compartmentalization in language-use in bilingual settings leads to very different societal arrangements with respect to bilingualism, which, after all, is an individual behavioral manifestation. Similarly, the presence or absence of social compartmentalization in ethno-cultural behavior in bicultural settings leads to very different societal arrangements with respect to biculturism, which, after all, is also an individual behavioral manifestation. Thus, ultimately, if we are concerned with the relationship between bilingualism and biculturism, we must be concerned with the co-occurrence patterns obtaining between societally compartmentalized and uncompartmentalized biculturism. However, relatively little has been written, so far, about the possible relationships between societal ethno-cultural compartmentalization and individual biculturism, certainly little in comparison to the literature on the possible relationships between societal diglossia and individualism bilingualism. Let us, therefore, first reexamine the latter literature and then apply its concepts and contexts to the former topic.

Types of diglossia-bilingualism relationships

Both diglossia and bilingualism are continuous variables, matters of degree rather than all or none phenomena, even when compartmentalization obtains. Nevertheless, for purposes of initial conceptual clarity, it is simpler to treat them both as if they were dichotomous variables. Treated in this fashion there are four possible combinations between individual bilingualism and societal diglossia as Figure L indicates, and we will proceed to consider them one at a time.

Figure I

The Relationships Between Bilingualism and Diglossia

	Diglossia	
Bilingualism	+	−
+	1. Both Diglossia and Bilingualism	2. Bilingualism without Diglossia
−	3. Diglossia without Bilingualism	4. Neither Diglossia nor Bilingualism

(a) Bilingualism and Diglossia (cell 1)

The occurrences of bilingualism and diglossia has already been discussed, above. Let us, therefore, merely summarize our observations in this connection at this time. This is a societal arrangement in which individual bilingualism is not only widespread but institutionally buttressed.* "Membership" in the culture requires that the various languages that are recognized as pertaining to such membership be implemented in culturally "correct" contexts, i.e. that the H (or Hs) be utilized in (the normatively appropriate) H contexts and the L (or Ls) be utilized in (the normatively appropriate) L contexts. The separate locations in which L and H are acquired immediately provides them with separate institutional supports. L is acquired at home, as a mother tongue, and continues to be employed there throughout life while its use is extended also to other familial and familiar (intimate, affect dominated, emotion and spontaneity related) interactions. H, on the other hand, is never learned at home and is never utilized to signal such interactions. H is related to and supported by other-than-home institutions: education, religion, government, higher/specialized work sphere, etc. The authority and the reward systems associated with these separate institutions is sufficient for both L and H to be required at least referrentially if not -- due to possible access restrictions in the case of H -- overtly for membership in the culture, and the compartmentalization between them is sufficient for this arrangement not to suffer from "leakage" and from the resulting potential for language spread and shift.

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*Obviously we are using bi/di as generics and intend that our comments with respect to them also apply to more complex cases as well, i.e., to cases of tri/ter, quadri/tetra, etc.

The above picture is, of course, at least somewhat idealized. Diglossic societies are marked not only by compartmentalization conventions but by varying degrees of access restriction. Similarly, in addition, Hness (whether in lexical, phonological or grammatical respects) does creep into L interactions (particularly among the more educated strata of society), viz the case of "Middle Arabic" and "Learned Yiddish", and contrawise Lness does creep into H interactions (particularly where access restrictions are minimal, note, for example, the completely Yiddish phonology of Ashkenazi Loshn koydesh). Nevertheless, the perceived ethnocultural legitimacy of two languages as "our own" (i.e. neither of them being considered foreign, even though one or the other might, in point of historical reality, be such), and the normative functional complementarity of both languages, each in accord with its own institutionally congruent behaviors and values, remains undisturbed.

(b) Diglossia without Bilingualism (cell 3)

Since diglossia applies to societal arrangements, political arrangements may certainly be included under this rubric. Given this fact we must recognize political or governmental diglossia whereby two or more differently monolingual entities are brought together under one political roof. Not only were various empires of old characterized by diglossia without bilingualism (except for small commercial, military and civil service elites) but various modern states may be so classified: Switzerland, Belgium, Canada, and, at least in terms of early Leninist idealism, the USSR. This is diglossia in accord with the territoriality principle (McRae 1975). It requires that we set aside our earlier intra-societal notion of widespread bilingualism and extend it to the political recognition and institutional protection thereof on an intersocietal basis. There is full freedom of press in Switzerland, but, nevertheless, one cannot publish a German newspaper in Geneva or an Italian one in Bern, regardless of whether this might be desirable in terms of short term population movements. Similarly, King Ahasuerus of old, who "reigned from India even unto Ethiopia ... sent letters into all the King's provinces, into every province according to the writing thereof, and to every people after their language (Esther 1:1 and 22)." Thus, we note that in this great multilingual empire of old, there was not only territorial diglossia at the governmental level (as between the various written languages for governmental use) but also societal diglossia between the one written and the several spoken languages of each province.

Wherever an absent nobility controls a peasantry from afar by means of a small military, governmental and commercial presence which mediates between the absent masters and the local indigenous populations, diglossia without bilingualism is in effect. Most forms of colonialism throughout the world (whether under capitalist or communist auspices) are, therefore, also instances of political/territorial diglossia without widespread demographic-indigenous bilingualism. When substantial numbers of colonizers have settled in the erstwhile colonies and access to H is not restricted in so far as indigenous populations are concerned a transformation may ultimately take place to that of diglossia with bilingualism.

(c) Bilingualism without Diglossia (cell 2)

Both diglossia with bilingualism and diglossia without bilingualism are relatively stable, long-term arrangements. However, since these are highly interpretable and judgemental dimensions (how stable does a socio/political arrangement have to be before we consider it long term?) let us once more agree to use a three generational rule of thumb in connection with them. There are obviously innumberable bilingual situations around the world that do not last up to or beyond three generations. These are characterized not only by language spread but also by language shift. In some instances indigenous languages are swamped out by intrusive ones (B→A=B) as in the case of many native American, aboriginal Australian and not a few non-Russian Soviet populations as well (Silver 1974, Kriendler in press). In other instances, immigrant languages have disappeared as their speakers have adopted the languages of their hosts (B→A=A). What both of these otherwise quite different contexts reveal in common is an absence of social compartmentalization such that the languages of hearth and home (of indigenous peoples, on the one hand, and of immigrants, on the other) can protect themselves from the greater reward and sanction system associated with the language of new institutions to which they are exposed and in which they are involved.

As a result of the lack of successful compartmentalization both A and B compete for realization in the same domains, situations and role-relations. Since, with the exception of fleeting metaphorical usage (humor, sarcasm, etc) bilingual functional redundancy cannot be maintained intergenerationally and gives way to the stronger functional system, the language with stronger rewards and sanctions associated with it wins out. In the American and Soviet contexts three generations or less have generally been sufficient for this process to run its course where sufficiently small, impacted and dislocated groups have been involved. Large groups, groups strong enough to maintain or to fashion a reward system under their own control (whether in the home, the community, the church, or elsewhere) may succeed in establishing and maintaining the compartmentalization needed for diglossia. Even fewer ones can opt for a completely territorial solution implementing compartmentalization via secession or isolation. Without compartmentalization of one kind or another -- at times attained by ideological/philosophical and even by a degree of physical withdrawal from establishment society -- the flow process from language spread to language shift is an inexorable one. Although it may, at times, require more than three generations for its inroads to be clearly discerned, the functionally unbalanced nature of the bilingualism that obtains (both in term of who becomes bilingual and who remains monolingual, to begin with, and the power differentials/reward and sanction differentials of the remaining monolingual A and monolingual B domains) always leads displacively and replacively only in one direction.

(d) Neither bilingualism nor diglossia (cell 4)

The outcome of uninterpreted (i.e. uncompartmentalized) bilingualism-without-diglossia is neither bilingualism nor diglossia. Some settings, however, are characterizable in this latter fashion without ever having gone through the former stage. Korea, Yemen, Cuba, Portugal, and Norway have all experienced relatively little immigration within the past three generations and have few if any indigenous minorities. However, many settings that have initially had numerous immigrants or linguistic minorities or both have translinguified (or exterminated) them to a very large degree. New Zealand, in so far as its indigenous Maoris are concerned, and Ireland, in so far as Irish speakers are concerned, are examples of the "successful" implementation of policies of this kind, as are several indigenous and immigrant groups in the USSR, USA, Spanish America, the Arab Moslem world, Israel and others.

Strictly speaking, of course, no socially complex speech community is fully homogeneous linguistically. Different social experiences (in work, education, religion) lead to different socially patterned varieties of talking (and even of writing) and different regional dialects may maintain themselves in a stable fashion even after former communications and interactional barriers are gone. Nevertheless, even if we hold to a definition of bilingualism as involving consensually separate "languages",there are of course numerous speech networks, speech communities and even polities that may be characterized in this fashion. Normal foreign language instruction and tourism clearly lead neither to stable bilingualism nor diglossia.

What is the Ethnocultural Counterpart to Diglossia

We are now ready to broaden our discussion from a treatment of sociolinguistic parameters alone (bilingualism and diglossia) to one involving ethnocultural dimensions as well. In the latter connection, however, we are faced by the lack of a terminological and conceptual distinction such as exists between bilingualism and diglossia. If we employ biculturism to designate the individual pattern in the ethnocultural realm, paralleling our usage of bilingualism in the sociolinguistic realm, what can we use to designate the societal pattern in the ethnocultural realm, paralleling our usage of diglossia in the sociolinguistic realm? Most investigators use "bicultural" in both instances with considerable confusion and circumlocution as a result. Saville Troike (1978) has suggested the term dinomia (two sets of norms, i.e. two cultures) for societally widespread biculturism. This is certainly a worthwhile suggestion, but, in a sense it is a bit too broad for our purposes. Culture is a much broader designation than ethnicity, particularly in connection with modern complex societies. It deals with norms pertaining to all of human behavior, belief, and valuation. Ethnicity is a narrower concept, particularly in modern times. It focuses on "peopleness relatedness", that is on those cultural behaviors, values and beliefs that are related to "peopleness authenticity", i.e. to membership in a particular people and its defining tradition (Fishman 1977a). At earlier stages of social development all of culture is ethnically defined and defining. How one dresses, what one eats, the kind of work one does, how one's house or furniture is built -- these are distinctively peopleness related behaviors. At later stages of social development many of the above behaviors (and many values and beliefs as well) have become ethnically neutralized because of their widespread ("international") currency. Even though cultures continue to coincide with broad ethnic designations, ethnicity receeds into a smaller corner, indeed, at times, into a residual corner of culture, so that only a much smaller set of behaviors, values and beliefs are considered (by "insiders" or by "outsiders", be they scholars or not) as ethnicity related, implying, defining, because they are viewed as "authentic" and associated with discontinuity across ethnic boundaries and/or self-definitions. Language-behavior (particularly mother tongue use) is frequently considered to be ethnicity related, implying, defining.

If what is of concern to us is the co-occurrence between bilingualism/diglossia and the enactments of single vs multiple norms and identities in the realm of ethno-cultural behavior, beliefs and values, then we may find it useful to utilize bicultural for the *individual* manifestations in this realm but what are we to use for the societal counterpart thereto? It is in this connection that I would like to tentatively suggest the term *di-ethnia*. Like bilingualism, biculturism is an individual asset or debit that corresponds to no particular societal institutions or concerns. Without such it is not intergenerationally maintained. However, like diglossia, di-ethnia is a socio-cultural pattern that is maintained by means of specific institutional arrangements. The arrangements, as we will see, require (as they do in the case of diglossia) repertoire compartmentalization. However, ethnic compartmentalization and linguistic compartmentalization are only weakly related to each other in any causal sense. Thus, not only can we find bilingualism with and without diglossia (cells 1 and 2), as well as diglossia with and without bilingualism (cells 1 and 3) but we can also find

(a) multiculturism with and without di-ethnia, as well as
(b) di-ethnia with and without either bilingualism or diglossia.

As we will note, multiculturism and di-ethnia do not form a four-fold table (a counter-balanced 2x2 table) as do bilingualism and diglossia. The reason for this is that di-ethnia is a rarer phenomenon than diglossia and a far far rarer one than biculturism as well.

Biculturism-Di-ethnia in various Bilingualism-Diglossia Contexts

When bilingualism and diglossia obtain (cell 1 above) di-ethnia may yet be absent. Thus, Paraguayans do not view

Spanish and Guaraní as pertaining to two different ethnocultural memberships. The two languages are in complementary distribution, of course, insofar as their macrosocietal functions are concerned, however they are both accepted as indicative of the same ethnocultural membership: Paraguayans. Both languages are required for full membership in the Paraguayan people and for the implementation of complete Paraguayanness. The same is true with respect to Geez and Amharic among Ethiopian Copts. Only one peopleness is involved, albeit different functions are fulfilled by each language and the two together constitute the whole, as they do for speakers of a vernacular Arabic who read/write Koranic Classical Arabic. Certainly, neither diethnia (societal biculturism) nor individual biculturism are involved in cases such as these.

When diglossia is absent but bilingualism is present (cell 2) multiculturism may well be present but diethnia not. This is the context of transitional bilingualism and transitional biculturism on the one hand, and of ordinary cross-cultural contacts on the other hand. Neither passes the three generation test and the bilingualism they prompt is either ultimately lost, integrated or transitioned into translinguification, just as the biculturism they prompt is ultimately either lost, integrated or transitioned into transethnification. Note, however, that language shift and ethnocultural shift need not proceed apace; indeed, language shift for American immigrants has commonly proceeded more rapidly than has their re-ethnification (Fishman et. al. 1966 [1978]). Nevertheless, ethnicity maintenance (particularly at any creative level or in any central domain) requires strong institutional support, as does language maintenance, rendering the other culture inoperative (consensually unacceptable) in certain functions -- or even rejecting the functions per say -- if two ethnocultural systems are to operate side by side on a stable and widespread basis. Two sets of cultural behaviors and identities must be in complementary distribution and strongly compartmentalized, as must be their language usage counterparts, if they are to constitute something more than transitional arrangements. It is just such complementarity and compartmentalization that this cell (#2) lacks, and, as a result, acculturation (and, in cell 4, assimilation) finally result.

Cell 3 also is inhospitable to di-ethnia. Since the diglossia encountered there is that based upon the territoriality principle it is, once again,only a small class of middlemen (civil servants, commercial representatives, professional translators) who have any need for being bilingual, and even most of them have no need for either biculturism or di-ethnia.

Stable Societal Biculturism: Some USA Examples

We have made the rounds of our 2x2 table and have not encountered di-ethnia in any of its four cells. Actually, stable, societal biculturism does exist in part of cell 1, but the purpose of our initial "go-round" has been attained if it has clarified the rarity of the phenomenon we are pursuing. Most of modern life is inhospitable -- whether ideologically or pragmatically -- to compartmentalization between 2 people's behaviors and values. Fluidity across role and network boundaries and, indeed, the weakening and overcoming of boundaries, is both a goal and result of most modern behavior and its emphasis on efficiency and reciprocity/solidarity in social behavior. Little wonder then that our examples of di-ethnia will derive primarily from non-modern contexts.

The Old Order Amish and the Hasidim represent two patterns of di-ethnia on American shores. Both groups maintain a pattern of bilingualism and diglossia (cell 1) for their own internal needs involving Luther German and Pennsylvania Dutch on the one hand, and Loshn koydesh and Yiddish, on the other hand. In addition, both groups control their own schools wherein their children are taught to become proficient in English (speaking, reading, writing) so that they can engage in "the other culture" within carefully prescribed limits of kind and degree. The "other culture" is viewed as necessary and the "own culture" is, therefore, in necessary complementary distribution with it. In both cases actualization of the "other culture" is restricted to economic pursuits and relationships and even in this domain, limits are carefully observed. Electricity may be used for pasteurization (the latter being required by state law) among the Pennsylvania Dutch, but not for refrigeration of their own food or to power modern farm machinery (Hostetler 1968, 1974). The "outside world" must be engaged to some unavoidable degree -- and for such purposes the outside language must be learned -- but this degree must be a limited one and, ultimately, even it is rationalized as necessary for the maintenance and well being of the "inside world".

It is probably not accidental that the rural Old Order Amish and the urban Hasidim both accept another culture only in the econo-technical domain, this being the most universalized and, therefore, the least ethnically encumbered domain of modern society. Nevertheless, the primary point of generalizeable interest in connection with them is not the specific area in which their stable societal biculturism is expressed as the fact that it is stabilized by

(a) not integrating the two cultures involved but by keeping them separate, in a state of tension vis-a-vis each other, i.e. compartmentalization is recognized as necessary so that the outside world will not intrude upon (spread into: Cooper 1979; displace/replace: Fishman 1977b), the "inner world" and

(b) not accepting or implementing "the other culture" in its entirety but, rather, implementing it selectively and in a particular domain so as to keep it in complementary distribution with their "own" H-governed and L-governed domains. English is specifically excluded from home use (where it would threaten their own L mother tongues) and from religious use (where it would threaten their own sacred Hs). Thus, just as no speech community can maintain two languages on a stable basis (past three generations) if they are both used in the same social functions and, therefore, stable societal bilingualism (diglossia) depends on institutionally protected functional sociolinguistic compartmentalization, so no ethno-cultural collectivity can maintain two cultures on a stable basis past three generations if they are both implemented in the same social functions (family, friendship, work, education, religion, etc.), and therefore, stable societal multiculturism (diethnia) depends on institutionally protected ethnocultural compartmentalization.

Does Di-ethnia Exist Elsewhere as Well?

Di-ethnia is a relatively rare phenomenon -- much rarer than its individual counterpart, biculturism. It is found beyond the three generation cut off in the Moslem world where traditional behaviors, dress, diet and values dominate most of life but where modern econo-technical roles require different dress, diet and languages and do so not only for intergroup interactions but for intragroup interactions within this arena as well. Similar compartmentalization is encountered beyond the three generation cut off among various segments of Japanese, Chinese (Hong Kong, Singapore), Native American and non-Russophone Soviets. Di-ethnia of a more marginal or peripheral kind is sometimes also found among stable populations living at long established political borders and sharing market days and other limited collective experiences (sports contests, e.g.). Finally, and even more exceptionally, di-ethnia is still encountered at times even after language shift has eroded bilingualism and diglossia to the vanishing point. Thus, even with the transethnification of Blacks and aborigines, a deep seated and often conflicted di-ethnia at times reveals itself.

The Bicultural "thrust" of Bilingual/Bilingual Education

The term "bicultural" is often introduced quite innocently in connection with Title VII bilingual education in the USA. Neither the institutional stability nor the functional compartmentalization of this phenomenon, if it is to be pursued seriously and societally, are recognized. Indeed, unknowingly, the arrangements entered into usually foster biculturalism in the most dislocative sense, i.e. they are transitional and transethnifying. They are commonly condescending, trivializing and peripheralizing in connection with the marked culture ("thingification" I have called it elsewhere) and Anglo-Americanizing even when they least suspect. The basic compartmentalization of societal functions and the vital institutional protection of *marked* sociolinguistic and ethnocultural behaviors, beliefs and values upon which stable societal biculturism (di-ethnia) crucially depends are not only unrecognized but would probably be enathema if they were recognized. In distinction to the destructive Title VII empty-headedness in this connection is the conscious and conscientious societal multiculturism often pursued by ethnic community sponsored "parochial" schools in the USA. Unfortunately, while the former (Title VII) programs are numerous and tragically destructive,the latter (ethnic community "parochial") programs are too few and, tragically, too weak to attain their goals. America is the poorer in each case but for quite opposite reasons.

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CHAPTER 6

BILINGUAL EDUCATION AND LANGUAGE PLANNING *

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Whether conducted under public or under private auspices, bilingual education in the United States is an ongoing example of language planning. Under both auspices it involves the authoritative allocation of resources to language, i.e., the assignment of funds, manpower, sanctions and concern to language use and/or language structure. Title VII bilingual education involves the admission of languages into the American public school that were never used there before as well as the preparation of teaching-learning materials (and -- where necessary -- even of writing systems) for languages many of whom lacked these before. In the case of ethnic community schools bilingual education involves seeking more effective school-and-community outcomes -- hopefully the reversal of language shift tendencies -- as a result of predesignated (i.e., planned) school-and-community experiences. These are all examples of language planning and, indeed, bilingual education may well be one of the major examples of language planning (and of applied sociology of language as a whole) today, whether in the USA or in the world at large.

The realization that language use and language structure might be planned need not shock us nor strike us as being "totalitarian," nor as being related to "thought control" or other non-democratic behaviors. Language planning might very well be anyone (or all) of the foregoing, but it need not be

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characterized by any of them. Whether or not it is conducted democratically or in totalitarian fashion depends very much on the culture of planning that pertains in any speech-and-writing community at any particular time. Language planning tends to be conducted no more autocratically than are industrial planning, agricultural planning, educational planning, family planning or other aspects of culture planning in the same communities. The types of sanctions, monitoring, decision making and implementation involved in language planning are very similar to those that its target populations are accustomed to vis-a-vis the major authorities with which they are associated in other respects. Where members are widely consulted in all stages of authoritative allocation of resources this will also tend to be the case -- as it is in Sweden, for example -- in connection with language planning as well. Where members are exposed to demotion, dismissal, arrest and even execution for differing with or deviating from behaviors that have been authoritatively promulgated -- as, for example in the Soviet Union -- this will, unfortunately, also be the case in connection with language planning as well. Various aspects of the culture of planning invariably preceed language planning so that when language planning is engaged in the kind and degree of "bite" that it can count upon in terms of authoritative enforcement have usually been fully determined.

Status Planning and Corpus Planning

Language planning has two major sub-areas of specialization: status planning and corpus planning, and these are usually (and most effectively) engaged in jointly. Status planning might perhaps better be called function planning. It involves studied efforts to influence the societal allocation of language functions: to do something in a planned, authoritative and, hopefully, effective way, so that (a) certain language(s) will or will not be used for certain functions. Generally speaking, status planning pertains to the more formal, the more print-related, the more public functions, precisely because these are much more susceptible to authoritative influence and control than are informal, spoken and private functions. Nevertheless, these two extremes are not entirely unrelated to each other and authorities (including teachers) not only hope to ultimately influence speech -- even private and intimate speech -- by controlling the formal, written, public functions, but in certain political climates, they are obviously able to do so rather successfully. In addition, however, if the function for which a language is being groomed is truly unprecedented (or, at least if the particular speech community under consideration has not hitherto used a particular language in a given function) the language itself may well be structurally unprepared for that function. Languages cannot be written without writing systems. They cannot be used as languages of technical instruction without technical terminologies. Thus, status planning without concomitant corpus planning runs into a blind alley. Conversely, corpus planning without status planning is a linguistic game, a technical exercise without social consequence.

The Status Planning Flow Chart

1. In the beginning there must be "the word," i.e., a decision that a particular functional (re-)allocation is necessary. Decisions such as the adoption of the Bilingual Education Act - Title VII (1969), or the declaration that Pilipino/Filipino is the "national language" of the Philippines, or that Irish will be the "first language" of Ireland, or that all advertising in Quebec must be in French but that English may also be used for this purpose provided French is used first and in lettering that is not smaller in size,

must be viewed as processes rather than merely as end products. Decision making in status planning involves negotiations, compromises, trade offs, bargaining, in short: it involves the entire usual political process whereby political authorities arrive at a final resolution of forces. Issues have to be clarified, alternatives considered, costs reckoned, consequences weighed, alliances fashioned, fears assuaged, doubts confirmed or disconfirmed before this process runs its course and the final decision is adopted. Decision making and the final decision are not one and the same. The first is a line (often a long and meandering line) and the second is a point (at times, an erasable or reversible point). Unless we understand all that goes into the line we cannot hope to appreciate the final point thereof.

With respect to the original Bilingual Education Act (Title VII, ESEA 1969) we are still in a quandary as to the initial decision making process. Why was the Act proposed then? Why was it passed then? Who compromised with whom? Who was disappointed and who pleased? These basically remain unanswered questions, answered only via seemingly logical supposition and assertion (Judd n.d.) but still without full scale recourse to basic documentation or proof, and, as a result, the Act remains not only variously but also ad hocly interpreted to this very day. With respect to the 1974 refunding of the Act the various forces involved and their differing interpretations are better documented, with reform, revolution and reaction being almost equally prevalent interpretations of the Act's goals (Schneider 1976). The data is not yet in with respect to the 1979 refunding of the Act but over the decade that has elapsed since 1969 the impression has constantly grown that the basic motivation involved on the part of most governmental authorities was probably not the same as that of most ethno-communal authorities. Whereas the latter may have sought and supported the Act out of language maintenance hopes accompanied by a concern for better mastery of English (Special Subcommittee on Bilingual Education 1967), the former seem generally to have been interested in English alone or with clear and overwhelming priority. (Note that the Hearings refer to the bill as dealing with "bilingual American education.) Only a detailed reconstruction of the entire decision making process -- including the "off the record" comments and the memos and meetings that contributed to it -- can clarify this issue for us and only such clarification can enable us to fully evaluate the Act's accomplishments and to determine if both or only one or another set of authorities has a right to be gratified by its consequences. That a record is also kept of non-public aspects of the decision making process in status planning becomes clear from an examination of subsequent steps in the entire flow. However, it should also be clear that if the decision making stage ends without consensus (i.e., with a grudging compromise that each party considers as merely a first step en route to its own divergent ultimate goal) then we can expect other steps in the entire flow chart to be conflicted as well.

2. The decision making stage finally comes to some resolution or other -- temporary and conflicted though this may be -- and a relatively brief, formal statement of this resolution is then adopted. This codification cannot and does not seek to reflect all that went into the decision making process. Rather than attempt to do so it represents a succinct (and therefore somewhat idealized) statement of purposes, procedures and resources. Without rather detailed knowledge of all that went into the decision making process that led up to it we cannot tell which parts of it are window dressing and which parts are the heart of the matter, what to take seriously and what to discount as

verbiage or even as intentionally misleading. The codification of status planning is obviously only one part of the story to which it contributes. "The majesty of the law", "the law is the law", the "rule of law" are all fine and noble formulations but they cannot be considered complete accounts of either status planning realities as a whole or even of the programmatic aspects thereof. The legal guaranties for non-Russian languages in the various Soviet republics (Lewis 1972) are of vanishing significance relative to the ideological and material reward system related to use of Russian even in the absence of laws giving Russian priority or exclusive sway in particular functions (Kreindler, in press). Just as any student of language maintenance must realize that laws themselves are insufficient to either support or undercut language maintenance (Fishman 1979a), so students of status planning (or of language planning as a whole) must realize that codification alone is insufficient for either an understanding of or for control of the status planning process.

3. As mentioned above, there is a substantial difference between the myriad considerations that influence the decision making process and the stark parsimony of the final codification that (perhaps only temporarily) brings that process to a close. Some proportion of the loss in going from the first to the second is regained in the elaboration stage of status planning. This is the stage in which rules and regulations ("specifications" and "guidelines") are authoritatively formulated in order to set the codified law into operation. These rules and regulations establish procedures, deadlines and priorities which go beyond the codification statement per se and which reflect the unstated as well as the stated intent of the authorities involved. At times, the authorities responsible for elaboration may have a (hidden) agenda of

their own, differing to some extent from that of the authorities responsible for decision making codification. At times such differences are more apparent than real in that elaboration merely makes explicit that which was initially implicit and finessed. Thus, the regulations pertaining to applications for new demonstration programs under the 1979 Bilingual Education Act give priority to programs on behalf of (a) such numerically larger groups that also constitute (b) a major proportion of all students in the applying school districts. The result of this elaboration is to penalize applications on behalf of smaller and less concentrated (non-urban) language groups. This operational elaboration is nowhere stated in the codification per se but it very likely represents a resurfacing of an intent expressed at the decision making stage which (accidentally or purposefully) was not included in the codification per se. Similarly, when the Comptroller General's Office indicated that it was "not the intent of Congress to foster cultural pluralism by means of the Bilingual Education Act" (Comptroller General 1976) we may be sure that this reflects that Office's awareness of things said during the decision making process that were apparently accidentally or conveniently omitted in the elaboration stage when guidelines with respect to classroom composition (i.e., the permissible proportions of English speaking children in Title VII bilingual education classrooms) were being spelled out. Thus elaboration often goes beyond the letter of codification but, ostensibly, it does so in order to recapture intents that were expressed during the decision making stage. At times, however, the elaboration bureaucracy merely interposes its own interests and interpretations into the process and if the spotlight of public or authoritative attention can be focused upon such "unauthorized implementation" it may be possible to nullify its unwarranted interventions in the status planning process.

4. All political processes, and status planning is very much a part of and influenced by the entire political process, finally involve implementation via the authoritative allocation of resources. In Ireland the revival of Irish proceeds, in part, via examinations in Irish (Macnamara 1971) for those seeking civil service positions (or promotions in such positions). In Palestine during the British mandate, goon squads of the Gidud Meginey Hasa a set fire to kiosks selling Yiddish newspapers and broke up meetings conducted in Yiddish (Pilowski 1980). In Quebec, private schools that do not provide 17 hours per week of instruction via French are not considered to be "in the public interest" and do not have 80% of their budgets covered by the government as do private schools that do meet this requirement (Editeur Officiel 1978). In the few remaining Romansch-speaking valleys of Switzerland nursery-kindergartens are established and paid for by federal funds in order to teach tots the language of their grandparents, a language which many of their own parents did not learn and do not know (Billigmeier 1979). In Malaysia, restrictions are increasingly imposed on schools operating in Chinese, leading ultimately to their Malayanization. Thus, in many different ways, the authorities allocate resources to language in order to realize language status goals. Promotions, raises, appointments, awards, grants, and publicity, on the one hand, and demotions, penalties, dismissals, fines and punishments, on the other hand, are utilized to implement status planning. Deadlines are set, prosecution is undertaken, the force of public opinion is mobilized, educational and/or propaganda efforts are engaged in - all in order to influence the use of particular languages for particular purposes or functions.

The Bilingual Education Act in the USA is primarily implemented via providing funds for demonstration instructional programs, for the preparation of bilingual teachers and teachers of bilingual teachers, for bilingual materials preparation and dissemination, and, belatedly and begrudgingly, for research on bilingualism and bilingual education. Note that none of the above activities are compulsory. The American federal constitution gives the national government neither control nor responsibility nor authority vis-a-vis education, an activity which is left, as a residual right, to the individual states. Accordingly, Congress cannot "force" local educational agencies or institutions of higher education to engage in bilingual education. It can merely hope to entice them into bilingual education by making funds available to them for engaging in the various activities recognized by Title VII. In addition, the Supreme Court, via its Lau Decision (1974), and the Office of Civil Rights have both indicated that bilingual education is a desirable way to provide educational equity for children with a limited mastery of English. Where school districts do not pursue educational equity for such children they may be found (by Lau Centers) to be in non-compliance with the Civil Rights Act (1965) and, accordingly, barred from receiving federal funds of any kind. Thus bilingual education in the USA is implemented in accord with prior precedents and procedures for implementing federal legislation in the education domain. In accord with this culture of implementation significant discretionary and enforcement latitude is left to State Education Departments and local school districts and institutions of higher education. The implementation tradition as such is a decentralized and rather inefficient one and, accordingly, bilingual education too, operating within this tradition, tends to be implemented in different ways in different educational jurisdictions. If, in addition, there was initially unresolved conflict at the level of decision making this lack of unidirectionality can be expected to reemerge at the implementation stage (as it will probably also do at various previous and subsequent stages). As a result, while bilingual education may be so implemented as to provide jobs for hispanic and other "marked minority group" professionals and semi-professionals, it is also often implemented in such a fashion as to make it impossible for the latter to use it for language maintenance or job security purposes (Steinberg 1978). Politically dominated compromises of this kind rarely result in quality education. They do result in co-opting the powerless to help translinguify their "own kind."

5. Even relatively ineffective or conflicted policies must ultimately be evaluated in order that policy revisions or reaffirmations can be undertaken. The evaluation stage in status planning represents an opportunity to determine whether the goals previously set, the purposes announced, the intent officially or unofficially formulated are or are not being attained. Of course, given the political context of all status planning it must be expected that evaluation too will be highly politicized. Evaluation is very far from being a purely objective and dispassionate affair and contending forces seek to tendentiously influence when it should be done, by whom it should be done, how it should be done and, by means of all the foregoing, what it should find. Thus it comes as no surprise that Soviet evaluations of Russification efforts constantly discover that these are being pursued because parents desire them to take place (Kreindler, in press). Evaluation of policy by those who formulate and implement policy must, by its very nature, be self-serving to some degree. Even the decision to engage in evaluation may be self-serving in that it introduces delay and, thereby, provides a breather during which no change in policy will be undertaken. Indeed, in Ireland, status planning evaluation has repeatedly been utilized to "study the language (Irish) to

death" rather than attempt to implement a more focused and effective policy that might alienate pro-Irish forces, on the one hand, or anti-Irish forces on the other.

Much evaluation of bilingual education has been perfunctory at best, i.e., it has attempted to do no more than prepare a report "as required by law" without any concern as to the qualifications of the evaluator, the design of the evaluation or the validity of the findings. However, even large scale and highly touted evaluations have been strongly partisan in intent as well as in distribution. The notoriously biased AIR (1977) and Noel Epstein (1977) evaluations of Title VII bilingual education were both made available to all members of the House and Senate Hearing Sub-committees (the AIR report was even being made available before it was technically completed) so that these decision makers could be guided accordingly from the very outset. Correspondingly, a favorable evaluation of several Title VII programs conducted by the Rand Corporation was long not available to the Hearing Committees because it was still, technically, incomplete. Notwithstanding the fact that successful Title VII programs have now been reported upon so frequently in the technical literature as to be no novelty whatsoever to the specialist (leading Troike [1978] to conclude that wherever a bilingual program is not succeeding with respect to English language criteria vis-a-vis a matched monolingual education program this is a certain indictment of that program per se rather than of bilingual education as a whole), the evaluations that reach the U.S. Congress and the general public most regularly, most fully, and most powerfully are the negative ones. The New York Times itself has regularly taken to reporting negative evaluations -- presumably they are the only ones "fit to print" -- and has consistently failed to report positive evaluations. Evaluations, like history, are made to be used and those with the greatest power and influence will obviously see to it that their evaluations are best known and are used most.

6. After evaluation, biased as it may be by the passions of the political process out of which it evolves, the status planning process is almost complete. All that remains is for the decision making process to begin again in earnest, this time with various evaluation findings and recommendations well in mind. This return to (or revision of earlier) decision making is referred to as iteration, a designation that clearly implies the recurring cyclical nature of status planning. Subsequent codification may seek to improve upon or refine prior codification or it may depart from it entirely. Other functions may be added to those previously focused upon. Other rewards and punishments, other (usually more detailed) guidelines may be elaborated in order better to cope with difficulties that have arisen in the past. Precisely because iteration often involves increased attention to the details of elaboration and implementation, the imposition of heightened negative and positive sanctions, the expansion of protected functions to include newer and broader domains, it is also known as cultivation. Title VII bilingual education in the USA has obviously arrived at the cultivation stage. Although there are few who love it (and quite a few who detest it) it has succeeded in attracting and employing a bureaucracy and a constituency of professionals and semiprofessionals that may well be self-perpetuating regardless of what else they and the Act accomplish. As an Act that was destined to be damned (damned if it does lead to language shift and damned if it does not) it has succeeded in getting itself refunded twice, regardless of what its avowed goals or evaluated consequences might be. There can be no doubt but that it will "try for

three," even though there is a growing disenchantmant with it. The Anglo establishment that initially co-sponsored it may generally have viewed it as a means of co-opting or melting the most distant and unmeltable ethnics. The ethnic counter-establishments may well have viewed it as a language-and-community maintenance device. Any serious study must attempt to demonstrate whether it has been one or the other or neither of these by documenting the myriad things about Title VII bilingual education that the decision making-codification-elaboration-implementation-evaluation-iteration cycle reveals. Co-opting minorities and "cooling the mark" are established ploys of the political system. However, it is one thing to charge such intents or consequences and yet another to demonstrate them. The latter largely still remains to be done (Hardgrave and Hinojosa 1975).

The Corpus Planning Flow Chart

The very same designations that apply to the various stages of the status planning sequence also apply to the stages of the corpus planning sequence, but this time in connection with the linguistic efforts of the authorities. Decision making with respect to corpus planning (and let us remember, once again, that status planning and corpus planning are necessarily interrelated both tactically and conceptually) deals with agreeing upon a "model of the good language" (Fishman, in press a). Once again, this is a highly "political" concern since all models of the good language (e.g. which variety of Spanish should be used in Title VII programs: Spanglish?, Caló?, Peninsular?, Regionally Neutral New World?) have ideological/philosophical ramifications, on the one hand, and practical/power ramifications, on the other. It is one thing to successfully utilize status planning on behalf of establishing Irish, Hebrew, Hindi or whatever, but the nature (the model) of proper Irish (like that spoken in Galway?), good Hebrew (Sephardi?), refined Hindi (heavily Sanscritized?) for the functions to be protected by law also needs to be decided upon before status planning can be implemented.

In the revival (actually, the vernacularization) of Hebrew during the last decade of the 19th and the first decade of the 20th century various varieties of Hebrew were championed (Bar-Adon 1975). Similarly, in preparing a new writing system various graphic traditions can be referred to (e.g., for phoneticizing Chinese writing: Latin-based transcriptions, cyrilic-based transcriptions, character-based transcriptions [DeFrancis 1977]). In preparing a revised spelling (for Dutch) phonetic and etymological principles might be advanced (Geerts et al 1978). Thus, in all cases, whether corpus planning is concerned with a standard grammar or with an abridged dictionary, with a style manual or with a transliteration system for early stages of second language reading acquisition or for use by foreign bibliographers, alternative models are available and the selection from among them depends on more than linguistic expertise. Each alternative has symbolic value: some imply westernization, others indigenization (Ferguson 1968), some favor one region or one social class over others (Byron 1976), some imply separatism or regionalism whereas others imply unification and centralization (Berliner 1938); some are modern and some are traditional (Rabin 1971), some favor previous elites and others favor the establishment of a new power-class (Henze 1977). It is for these reasons that language academies alone, no matter how expert they may be in connection with other aspects of corpus planning, are rarely permitted to have the last word in the decision making phase of the entire corpus planning sequence (Rubin et al 1978).

When it comes to the codification of corpus planning decision making, language academies (such as the Academia Real in Spain, the Academie Francaise in France, the Akademiye Ivrit in Israel, the Office de la Langue Francaise in Quebec, etc.) are more in their own element. Nevertheless, here too they often operate under rather close supervision from the political authorities. Ukrainian spelling and lexical innovation in the USSR is politically regulated so as to foster Russification (i.e., so as to increase the visual and structural similarity between Ukrainian and Russian [Shevilov 1976]). Kemal Pasha Ataturk carefully supervised the latinization rules for Turkish (Heyd 1954). The spelling (and other systematic) conventions for both Bokmal/Ryksmal and Landsmal/Nynorsk were finally placed under close political supervision so as to make them more similar to each other (Haugen 1966). Yiddish spelling was proletarianized, declericalized, and "Sovietized" in the USSR under close party scrutiny (Erlich 1973). In all of these cases it is not only the decision making (model setting) stage that is under direct extra-linguistic authoritarian control. "Freedom of language and alphabets" is a very touchy matter in Yugoslavia -- separatist tendencies among Croatians need to be counteracted by encouraging Serbs to use a Latin-writing system like that of the Croatians -- far too touchy to be left to academicians alone. Indeed, even translations of western classics leave out all references to "writing system politics" (Fishman 1978). Interestingly enough, almost all Native American writing systems developed in the United States and Canada for bilingual education purposes utilize writing systems similar to English. Is that just a coincidence?

It is at the elaboration stage of corpus planning that language academies most fully come into their own. Once models and their formulations have been "settled" by the political-ideological authorities the academies are able to create endless products in accord with the called for mold. The best example of such elaboration is in the field of terminologies. Literally hundreds of terminologies, particularly for econotechnical fields of modern concern, have been manufactured by language academies once basic policies and rules have been established to guide them. However, as soon as terminologies become available the political authorities are once more relied upon to implement (utilize, require) them and to discontinue or prohibit their competitors or other deviations from them. So close, indeed, is the interdependence and interrelationship between political and linguistic authorities that they are frequently realized within the very same individuals. Almost every nationalist movement has linguists among its leaders. Linguists (such as Aasen, ben Yehuda, Alisjabana, etc.) are also often politically active and influential so as to further their impact on the societies with which they are associated. Title VII bilingual education too has both called upon linguists as well as contributed to their visibility.

Only in comparatively recent times has corpus planning been subjected to formal evaluation in order to determine which of the language academy "products" have been most (or least) successful and among which target populations. Obviously, what is being evaluated is the resultant of all earlier phases taken together. Any particular use pattern with respect to terminological innovation or spelling revision is, in practice, a reflection both of the particular model that was followed and the implementation utilized in conjunction with it. Some recurring findings in the evaluation of corpus planning (Rubin et. al 1977) are: (a) the greater impressionability and controlability of younger learners; (b) the general inability of corpus planning to replace popular internationalisms, particularly in speech; (c) the greater impact of ideological than of linguistic factors in determining public acceptance or rejection of neologisms or other corpus planning innovations; (d) authenticity oriented language academies succeed most in connection with neologisms that pertain to the ethnically encumbered humanistic areas and least in connection with neologisms that pertain to the ethnically unencumbered econotechnical areas. In the latter areas advanced specialists and advanced students alike are very likely to be reading, writing and even lecturing/conversing about their areas of specialization in English (or in another econotechnical lingua franca) regardless of what the language academies have produced for their use; (e) armed forces personnel, civil servants and government employees more generally are most likely to be influenced/controlled to utilize language academy products of whatever kind; and, finally (f) corpus planning succeeds more rapidly in connection with modern nomenclatures than in connection with tightly structured and semantically more pervasive traditional concerns such as spelling, morphosyntactics or kinship/honorific/ number systems. Nevertheless, in all of these latter connections corpus planners have registered successes and there is no reason, therefore, to assume that these areas are beyond the reach of language planning.

Wherever bilingual education is concerned with languages that have never before been used for literacy related pursuites -- as is the case in more than half of the languages utilized in Title VII bilingual education -- a substantial degree of reliance on successful corpus planning obtains. Since the end of World War II education in general and bilingual education in particular have not only been major areas of language planning but of applied sociology of language more generally. Such fields as translation, second language teaching, first language (mother tongue) teaching, second dialect teaching (teaching the standard dialect to speakers of dialects distant from the standard) and lingua franca teaching (e.g., TESOL) are all significantly related to each other and to schooling as a whole. Because of these relationships the entire sociolinguistic enterprise is an important part of what teachers -- not only language teachers but they certainly -- should be taught and should learn. Finally, having learned about the sociology of language in general and about language planning in particular teachers should be readier than heretofore to join with each other and with other community members to more effectively engage in language planning both in the status planning and in the corpus planning realms. Teachers in private and ethnic community schools (i.e., in schools neither bound nor blessed by Title VII) can hope thereby to become more useful leaders on behalf of their schools, communities and on behalf of the revision of bilingual education as a whole.

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CHAPTER 7

MINORITY LANGUAGE MAINTENANCE AND THE ETHNIC MOTHER TONGUE SCHOOL *

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With the "new ethnicity" movement that has developed in the USA (and, in addition, also in much of the Western world as a whole) since the late 60's, hopes for minority language maintenance have risen dramatically within minority language communities themselves. Since the rebirth of publically subsidized bilingual education in the USA (this rebirth also having transpired since the late 60's, whether by sheer coincidence or because it was part of or a response to the "new ethnicity" movement as a whole), hopes that bilingual education would reverse the unenviable lot of minority languages have been expressed again and again. Having examined elsewhere (Fishman 1979a) the likelihood that ethnicity movements can -- in and of themselves -- reverse the trend of larger scale political, econo-technical and social processes fostering language shift, let us now look into the power of the school in this entire field of forces.

Which kind of bilingual school?

In the absence of bilingual education the unmarked language reigns supreme in the public school and, accordingly, no positive contribution to minority language maintenance can be expected from it. However, even bilingual education

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is not all of one piece and several kinds or types of bilingual education cannot be expected to contribute positively to language maintenance goals (Fishman 1976). Title VII bilingual education, e.g., is expected to be transitional and, where it is successfully confined to the three year straight-jacket that the federal law and that parallel state laws imposes upon it, it probably has a negative impact on minority language maintenance, or, at best, no impact upon it at all. But what about maintenance programs (some of them operating quietly but determinedly on Title VII funds) for speakers of minority languages? What about enrichment programs that also serve students whose ethnicity corresponds to the marked languages? What about the literally thousands of "ethnic mother tongue schools" scattered throughout the length and breadth of the USA, most of which have been established for the explicit (and, sometimes, for the exclusive) purpose of language maintenance? More generally, then, let us examine the proposition that good schools, properly oriented toward that task, can make an independent contribution to language maintenance.

The School as a Reward System

The masses of any speech community speak the way they do -- monolingually or bilingually -- because of their dependence on reward systems requiring such speech. The rewards involved are social rewards (enforcing and recognizing membership in the family, in the community, in the society, in the people), fiscal rewards (jobs, promotions, raises, bonuses), political rewards (awards, contracts, appointments, public acclaim), religious rewards, etc. What kind of reward system does the school constitute and how strong are its rewards relative to those of the other reward systems to which minority group children are exposed?

Schools are obviously social microcosms, little societies in and of themselves, and, as such, they do socialize to membership within them. They deal with young, impressionable and weak organisms to begin with -- organisms aware of few other memberships or reward systems -- and dispense to them rewards such as approval, grades, prizes and promotions. These rewards come to be desirable in and of themselves and their differential possession provides differential status to members of the school "community". However, above and beyond the rewards that the school -- including, of course, the bilingual school -- dispenses for appropriate behavior within its own boundaries, the school prepares for appropriate behavior in other reward systems that are not only outside of its own control but that, indeed, control the school. The school provides its own rewards for learning the skills, attitudes, values and knowledge required for success in extra-school reward systems, but, obviously, those extra-school reward systems ultimately provide their own reward directly to those whom they ultimately accept within their ranks. In this respect the school as a reward system -- no matter how effectively it may operate -- is significantly different from other social reward systems. Increasingly, as students progress further and further through the school system, they become increasingly oriented (indeed, they are prepared by the school itself to become increasingly oriented) to the rewards not of the school itself but of some agency or institution outside of the school over which the school has no control. It is this peculiar difference between the school and other social reward systems, a difference that is particularly noteworthy in modern society, that leads us to designate schools as secondary reward systems, i.e., as social reward systems that are generally weaker than and subservient or subsidiary to primary reward systems. Increasingly, as students progress through the grades, schools are able to influence them, teach them, and train them only to the extent that primary reward systems are available that functionally and predictably reward and require the influences, teachings, and skills that schools stand ready to impart. Accordingly, as ordinary graduates go about the business of life after their school-days are over, they maintain and refine and even extend the influences, teachings and skills originally obtained in school to the extent that these are required and rewarded by the primary institutions of society such as the family, the church, the work sphere, and/or the government. Wherever the latter do not require and reward school outcomes these generally tend to increasingly weaken, atrophy, and became lost as the years roll by. This is so whether we are speaking of algebra, history, literature, chemistry, or language (be it the particularistic ethnic mother tongue or a lingua franca other tongue). Thus, even if good schools do effectively teach for language maintenance, we must immediately ask, as we do for all other subjects, what primary reward systems, above and beyond the school, will reinforce, require and reward ethnic mother tongue skills in that "real, live world" that exists beyond school and schooling?

The Language Requirements of Primary Reward Systems in the USA

Consider the minority language home-and-community (optimally: home-in-community) as if it were the center of a series of concentric circles. When language maintenance obtains the center operates, in terms of intra-group communication, either monolingually, i.e., essentially in the ethnic mother tongue alone (albeit with some degree of inevitable unmarked language borrowings, influences or calques) or bilingually, with the marked and the unmarked languages being employed in minimally overlapping functions. Now let us consider other institutions as additional circles surrounding the minority home-and-community. They are arranged in the order in which they are encountered as children's social experiences expand and as they increasingly interact with social processes that do not originate from their home-and-community base. Under the best of circumstances (from the point of view of language maintenance) the school and church also operate monolingually in the marked language alone. However, if the school is to serve in lieu of compulsory education in the USA it must be a bilingual school so as to instruct a designated number of required subjects/hours in the unmarked language. Similarly, as the church seeks to serve co-ethnics (not to mention other-ethnics) who have no mastery of the marked language, it too must become bilingual to some degree. Thus it happened that even community institutions originally established for language maintenance purposes ultimately make contributions to the broadening of the child's experiences and to the extension of his or her interactions with the world of the unmarked language and its speakers, behaviors, values, skills, understandings, beliefs and attitudes. This is not necessarily the "beginning of the end." Bilingual schools and bilingual churches if carefully related to compartmentalized home-and-community arrangements (Fishman 1979b) can be fully consistent with language maintenance, as they are, e.g., in the Amish and Hasidic cases. However, such arrangements do require eternal vigilance because their underlying dynamics lead them ever so easily and ever so naturally to the world of the unmarked language. Schooling leads to greater schooling and to the rewards of greater schooling. Religion leads to broader-than-ethnicity associations. (There are far fewer religions than ethnicities and this is but one reflection of the tendency for religions to develop into supra-ethnic or pan-ethnic socio-cultural systems even if they did not -- as did Christianity -- begin as such.) Thus, even the first networks beyond the immediate home-and-community pose a potential danger to minority language maintenance. Unless controlled by home-and-community authorities so that sociolinguistic compartmentalization is reinforced rather than counteracted, these institutions can seriously weaken rather than foster language maintenance because of their link to primary institutions in the unmarked language. Indeed in the case of the school it is the home-and-community that provides, preserves and directs its language maintenance contributions, i.e. the flow of language maintenance influence is much greater *from* home-and-community *into* the school than, vice-versa, *from* the school *into* the home. This is particularly so when there are no other language maintenance oriented domains outside of the home-and-community that can foster language maintenance in the school (and that can serve to reward students who do well in their ethnic mother tongue subjects).

Once we move to more distant domains, e.g., the work-sphere and the governmental service sphere, the likelihood of deriving from them out-of-home-and-community support for school language maintenance efforts becomes dramatically smaller. Very few minority communities have an economic establishment of their own that operates in their ethnic mother tongue. Even fewer have received recognition of their mother tongues for use in governmental records, proceedings and services. Therefore, to an overwhelming extent, these two domains undercut and weaken the carry-over of marked efforts on the part of the bilingual/ethnic community school. Econotechnical involvement, interdependencies and interaction with or participation in governmental activities and services, two of the major post-school arenas of modern life,are likely to be crucially counter-productive for language maintenance purposes. Indeed, this is so not only because of their negative feedback on the minority language maintenance efforts of the school -- due to their usually well nigh exclusive unmarked language association -- but also because of their direct rewards for unmarked language in home-and-community per se. Both the economy and the government are language maintenance "disaster areas" as far as language maintenance is concerned and the minority language school cannot hope to compete with them or to counteract them or even to control or compartmentalize them, particularly at their broader levels, and most particularly when they are in an active, expanding, incorporating, rewarding posture or phase.

What does the School contribute to Language Maintenance?

The purpose of our analysis is not to argue that schools are of no significance whatsoever for language maintenance purposes but merely to question their independent contributions thereto. However, even as secondary reward systems schools have a role to play in language maintenance because they significantly co-prepare for literacy-related participation in all domains of life, whether home-and-community per se, close-to-home-and-community, or distant-from-home-and-community. Minority language maintenance increasingly requires literacy because it is only via literacy that most modern primary reward systems become operative. Unless they are entirely withdrawn from the modern world minority ethnolinguistic groups need to be literate in their mother tongue (as well as in some language of wider communication) both for the symbolic reward of literacy as well as for its material value. If there is ever to be effective ethnic mother tongue use in most out-of-home-and-community domains such use will require the school's active assistance to assure ethnic mother tongue literacy (as well as to assure acquisition of those spoken varieties that are proximate to literacy, i.e., formal speech). Schools are crucial literacy-imparting institutions even though they need outside help, even in this respect, if what they teach is to be maintained later in life.

In addition, schools can and do point a direction, they legitimize or dignify or recognize that which should be as well as that which is. Schools are moral, ideological, and idealistic institutions and, therefore, they speak eloquently to the kind of America that we want to build for our children. Schools and schooling constitute an arena in which the most serious issues of public policy and national well being are examined, discussed, argued, analyzed and in which a climate of opinion is generated. If we seriously seek an America in which all cultural groups have the right to hold their heads high, in which all have the right to see their children grow up in accord with their own most sacred verities, in which all deserve to be recognized as contributing to the general welfare by their insights, lore, traditions, arts, and sensitivities, then schools must seriously implement these goals as part and parcel of the general American dream itself, in addition to their being part of various particularistic dreams. Wherever there are appreciable contingents of minority-mother-tongue speakers in our population we all owe them and their children the right to develop and cultivate the gifts that are theirs, every bit as much as we do for children with musical, athletic, artistic or dramatic gifts. The basic question is: are our schools to be partners in the building of a culturally democratic America or are they to imply that only a linguistically and culturally anglified American is a true American? Schools and schoolmen will not decide this issue independently but they are a crucially visible stage -- a stage that must not be surrendered by language maintenance advocates--for raising this issue as a moral imperative. In the American tradition it is the school more than the church that raises and keeps before our eyes the serious moral issues of our national life. Language maintenance must be among them.

Will language maintenance oriented bilingual education lead to ethnic divisiveness in American econotechnical and political life? Not if there is no reason for such divisiveness on other grounds. If all of our sub-populations are fully accepted into America's political, economic and social opportunities there is no way in which language maintenance bilingual education could lead to ethnic divisiveness. Such divisiveness exists in various parts of the globe but it is never caused by educational/curricular patterns. Indeed, such divisiveness is frequently ameliorated by language maintenance bilingual education because it provides minorities with public dignity and, therefore, mitigates the multiple grievances and sense of alienation on which ethnic divisiveness feeds.

America itself, as a whole, will obviously benefit from language maintenance. The graduates of our private schools and parochial schools that foster language maintenance put their language skills to excellent uses. They not only contribute to their own immediate ethnic communities but to our nation's commercial, diplomatic, and academic prowess. The graduates of public language maintenance bilingual education would undoubtedly make similar contributions. Indeed, they would help us reverse the sad process whereby we have vitiated our nation's language resources, on the one hand, and then half-heartedly dabbled with foreign language instruction on the other hand. Language resources are national treasures every bit as much as are mineral resources, water resources, unpolluted air resources, etc. Once these resources are destroyed they cannot be restored or recreated. We have been guilty of horrible neglect with respect to our language resources and language maintenance bilingual education can be one long-overdue step in the direction of reversing this shameful and wasteful policy. Thus, it is not just minorities that will benefit by such bilingual education but our collective image and stature in the world.

There is yet a third reason why the school is of potential importance for language maintenance. It is obviously the institution for (bi)literacy acquisition on a massive basis. It is also the peculiarly American forum for inquiry into the great moral issues of national policy. In addition -- secondary reward system though it be -- it plays a significant role in leadership training within minority ethnic communities per se. If there will be future generations of ethnic leaders who can organize and ideologize their "own kind" for effective econotechnical and political action on behalf of language-and-ethnicity maintenance, if there will be future generations of ethnic leaders who can talk to the heart and mind of the general American public, if there will be future generations of ethnic leaders who will be familiar with the breadth and depth of their own evolving traditions, as with that of the American mainstream and the world at large, then the ethnic mother tongue school and/or the language maintenance bilingual education experience will have a major hand in fashioning them, in stimulating them, in directing them and in focusing them. Both at a conscious and at an unconscious level the school motivates, elevates, clarifies (focuses) and dignifies our lives. However much it requires other processes and institutions -- many of them more mundane, more petty, more conflicted, more stressful, more materialistic -- to make the school's work "stick" to make it "take", to give it substance and an arena for implementation, the school is nevertheless a significant input and design factor in ethnic community life. It is, in part, through their schools that ethnic communities define themselves, define their past, define their future, define their goals and orient their future leaders and spokesmen. Weak as they are from the point of view of independently accounting for causal variance, ethnic mother tongue and language maintenance oriented bilingual schools are part of the delicate web of language maintenance in the USA and in other unmarked language contexts today. Minority language maintenance and minority ethnicity maintenance would be weaker without them and their future would be even less hopeful.

The School is Needed for Language Maintenance but It Alone Is Not Enough

The inadvisability of relying on schools alone for minority language maintenance is clear enough. Setting aside brief experimental programs (Cohen 1975) it can be safely concluded that no where in the world have major programs of language maintenance, language revival or language revitalization succeeded if their major "bet" was on the school rather than on other, more primary social processes. Thousands of Hebrew courses in Temples and Jewish Community Centers throughout the USA do not produce Hebrew speaking youngsters (much less a future generation of Hebrew mother tongue children). Why not? And why are the results of the Greek Orthodox community schools, Armenian community schools, Ukrainian community schools, Chinese community schools, etc., etc. equally disappointing when they deal with second or subsequent generation children? On the other hand why are the 600 or so Pennsylvania German schools and the hundred or so Hasidic Yiddish schools so successful at their intergenerational ethnolinguistic tasks? Seemingly, the difference in community structure, in community control of its own residential and economic bases, and in community regulation of the domains and degrees of interaction with Angloamerica are the crucial factors in the differences that obtain. Stable bilingualism and biculturism cannot be maintained on the basis of open and unlimited interaction between minorities and majorities. Open economic access, and unrestricted intergroup interaction may be good and fine for various practical and philosophical purposes and, indeed, they strike most of us as highly desirable legal and social principles, but they are destructive of minority ethnolinguistic continuity. This is not to say that complete self-segregation or apartheid are necessary for minority language maintenance under conditions of residential proximity and economic interdependency. Neither the Amish nor the Hasidim are hermetically sealed off from Anglo society. It is to say that without strong and statusful areas of compartmentalized behavior in which mainstream access and interaction are effectively restricted, those who seek minority ethnolinguistic continuity (and they too have rights and contribute to the public "good") cannot prevail and the secondary reward system which is the school cannot compensate for the ethnolinguistic attrition that will occur. The choice is not one between diametric opposites, but between two unaccepted (though opposite) extreme monolithic solutions, on the one hand, and an ecclectic selection and combination of features, on the other. When such a selection and combination is arrived at -- and it may well be that only non-public associations can engage in such -- the school will have its role to play in the overall language maintenance design, but it will do so by serving a vibrant and purposeful community -- a community with a modicum of economic, political and religious power of its own -- rather than being called upon to do the impossible: to save the community from itself.

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CHAPTER 8

ETHNIC MOTHER TONGUE SCHOOLS IN THE USA: WHAT? WHERE? and HOW MANY?*

Yeshiva University
New York City

Introduction

There are probably well over 5000 ethnic community mother tongue schools in the USA today. A quarter of them are officially and directly engaged in bilingual education and the rest are involved in this same enterprise more indirectly. However, above and beyond their involvement in bilingual education these schools are involved in language maintenance and in community maintenance efforts. So little attention has been paid to them in the past that until now there has been no central source of information for finding, utilizing or helping them. This language-by-language guide, supplemented by the name and address directory in Fishman and Markman 1979, aim at finally making these schools accessible for all who need them.

ALBANIAN (Total mother tongue claimants CUS 1970: 17,382)**

The bulk of Albanian speakers in the United States are relatively recent arrivals, most adults having arrived not only since the end of World War II but even during the past two decades. Current estimates indicate that some 20,000 have settled in the New York metropolitan area alone (roughly half of these in the Bronx, NY) during this period. The total number of individuals of Albanian descent in the USA today is roughly 50,000.

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** Census figures and "estimates of usual speakers" cited throughout this report are usually from Kloss, H. and G.D. McConnell Linguistic Composition of the Nations of the World, v. 2: North America. Quebec City, Laval University Press, 1978.

Albanians are generally either Moslem or Eastern Orthodox. No Albanian ethnic community mother tongue schools have thus far been located, although it is likely that some such have been established. Further information may be obtained from the Free Albania Committee, 150 Fifth Avenue, New York, NY.

AMERICAN INDIAN LANGUAGES, see Native American languages

ARABIC (Total mother tongue claimants in the 1970 Census of the United States [CUS 1970]: 193,520)

Among the roughly 2,000,000 Moslems in the USA today approximately 10% are of Arabic descent. Thanks largely to them the use and study of Arabic in Moslem religious and cultural efforts has greatly increased in recent years. The nationwide development of ethnic consciousness -- as well as the nationwide debate concerning Near Eastern policy -- have both prompted more vigorous Arabic participation in American Islamic affairs, including a stress on Arabic.

The recent significant growth of Arabic-speaking students in Southeastern Michigan has led to the establishment of the Arabic Language Bilingual Materials Development Center at the University of Michigan (Ann Arbor). "The Center's major theme -- is the interrelationship of the students' two cultures" via the preparation of bilingual, elementary curricula and materials. No corresponding efforts with a clear language-and-tradition-maintenance thrust has come to our attention, but it seems more than likely that we were atypically unsuccessful in obtaining information concerning Arabic language efforts due to our association with Yeshiva University. Undoubtedly Mosques and Eastern Orthodox churches in most larger American cities conduct a variety of weekend and/or weekday afternoon schools, both to teach Arabic as well as a medium of instruction.

For further information contact The Islamic Center, 2551 Massachusetts Ave., NW, Washington DC, 20008.

References: Lois Gottesman, Islam in America, New York, American Jewish Committee, 1979.

ARAMAIC

Variously referred to also as Aramaic, Assyrian, Neo-Aramaic and Chaldean we are concerned here with a group that is generally associated either with the Western Catholic Church, via institutions that follow the Chaldean Rite, or with a branch of the Syrian Orthodox church. In both instances, schools have been established to teach Aramaic to community members -- adults as well as children -- as well as to teach in that language.

Aramaic, as referred to here is, of course, not to be confused with [Judeo-]Aramaic (also referred to as Aramaic), a language which progressively displaced Hebrew as the vernacular of Palestinian Jewry over 2000 years ago (Weinreich 1979), a regional variety of which has survived to this very day (Garbell 1965).

Reference: Garbell, I. The Jewish Neo-Aramaic Dialect of Persian Azerbaijan. The Hague, Mouton, 1965.

Weinreich, M. History of the Yiddish Language. Chicago, University of Chicago Press, 1979 (+English translation of volumes 1 and 2 of the 1973 4 volume Yiddish original).

ARMENIAN (Total mother tongue claimants CUS 1970: 100,495)

A network of church related schools -- allday, weekday afternoon and weekend -- has been established in the USA, thanks to the efforts of the Armenian Church (in its various subdivisions), the Armenian General Benevolent Union, and several associations of Armenian educators. One tertiary institution has also been established under Armenian auspices, namely, The American Armenian International College in LaVerne, California.

The Diocese of the Armenian Church (630 Second Ave., New York, NY 10016) maintains an Armenian Language Lab and resource materials for students and teachers in Armenian schools in the USA. All in all some 2000 students attend the Armenian day schools and roughly twice that number attend schools of the other two types. Most day schools have been established during the past 20 years and some additional growth in their number is still expected. For further information contact Armenian National Education Committee, 138 East 39th St., New York, NY 10016 or the Diocese of the Armenian Church (address listed above).

A Visit to an Armenian Day School:

The various types of schools currently maintained by Armenian Americans serve both 2nd and 3rd generation parents and pupils as well as a goodly number of recent arrivals from Turkey, Lebanon, Bulgaria, Roumania and France. The schools, particularly all day schools like the Holy Martyrs School in Queens, are commonly related to (supported by, affiliated with, or in some other way attached to) an Armenian Church. The school and the church tend to become magnets for newly arriving families and the cultural-religious-educational-social activities that they sponsor provide both a sense of fellowship and of security for those that participate in them. In addition they provide an arena where the newcomers "re-Armenianize" many of the 2nd and 3rd generation parents and pupils while the latter held the former over the rough spots with which American life confronts them. School and church are also curricularly interrelated. The schools teach Armenian for an hour a day in every grade. In addition, they also devote time to Armenian singing and to religion. The churches conduct masses in old Armenian and provide sermons in modern Armenian (as well as in English). The schools are vital means of providing the 2nd and 3rd generations with access to church rituals and the churches help provide a strong rationale for the language emphases of the schools. The churches are also the meeting places for Saturday language schools (for children who do not attend all day Armenian schools) as well as for Sunday school classes.

~~A~~ The central curriculum research and materials center has helped the schools by providing curricula, materials and texts for Armenian-American schools. In addition some diocese (e.g. that in Detroit) have also prepared curricula and materials that are rather widely employed. Finally, Soviet Armenia itself is also a source of texts, particularly since it has begun to prepare "diaspora" oriented texts written in Western Armenian (rather than in the Eastern Armenian used in Armenia per se). Children in the all day schools generally begin to read both English and Armenian in the first grade (having gone through reading readiness programs for both languages in Kindergarten). "Newcomer" children and "old settler" children are usually co-present in the same classes, with teachers giving one group extra help in English and the other extra help in Armenian. All children are fluent in English and in Armenian by the time they complete the 6th to 8th year programs that most schools offer. Unfortunately there are very few Armenian American high schools at which further studies can be pursued and the fact that a few colleges and universities offer Armenian instruction does not at all make up for the fact that most students have all too few opportunities to speak Armenian or to socialize with other Armenian speaking youngsters once their elementary schooling is completed. However, Armenian Americans are aware of the fact that their parents have overcome many hardships in the past and they are determined to find ways of not permitting the peace and plenty of America to be their undoing.

ASSYRIAN, see Aramaic

BYELORUSSIAN (Estimated number of immigrants of Byelorussian origin 1961: 10,000)

Also (decreasingly) referred to as White Russian and White Ruthenian, schools teaching and teaching in Byelorussian are generally associated with and sponsored by the Byelorussian Orthodox Church. Unfortunately, our list of these schools is rather incomplete at this time.

For further information contact (tentatively) Archimandrite Joseph Strok, 2544 W. Lemoyne St., Chicago, IL 60622. In view of the galloping "planned attrition" of Byelorussian in the Soviet Union the future of Byelorussian in the USA is of particularly great concern to Byelorussian community leaders and members alike. The estimated total number of individuals of Byelorussian ancestry in the USA today is roughly 25,000.

CAJUN, see French (d)

CAPE VERDEAN

Also referred to as Crioulo and Cape Verdean Crioulo, this variety's status as a separate language derives from Cape Verde's establishment as an independent Republic in 1975. At the present time it does not appear that there are any community sponsored ethnic mother tongue schools in Cape Verdean. If and when such are established they may, indeed, be bilingual (or trilingual since English too might be employed), utilizing both Cape Verdean and Portugese as media, as do several of the Title VII programs for Cape Verdean children in the greater Boston area (Gonsalves 1979). Some 20,000-25,000 strong (and increasing steadily) Cape Verdeans are not yet fully unanimous as to whether Cape Verdean (a) is or is not a separate language, (b) if it is, whether it should be written and used as a medium of instruction, and (c) if so, how radical the ausbau from Portugese should be. These issues all deserve attention during the years immediately ahead.

Reference: Georgette E. Gonsalves. On Teaching Cape Verdean Children: A Handbook for Administrators and Teachers. Rosslyn (VA). National Clearinghouse for Bilingual Education, 1979.

CARPATHIAN/CARPATHO-RUSYN/CARPATHO-Russian/(Sub-)CARPATHO-RUS/CARPATHO-RUTHENIAN/CARPATHO-UKRAINIAN

Also referred to (decreasingly) as Lemko, Rusyn, Rusniak, Ruthenian, etc., this language has recently experienced a rebirth of interest. Although there are no ethnic community mother tongue schools that utilize it as a medium, there are a number of schools and classes that teach it to young and old, a number of texts and other materials for learning the language and a growing English literature relating the experiences of Carpatho-Rusyns during the past few centuries. Only in Czechoslovakia (briefly) and in Yugoslavia (to date) has a standard written form of the language been developed for all modern purposes. While assimilation policies have led to a serious weakening of the language in the USSR and in Czechoslovakia, efforts to foster it in the USA have attracted the support of secular intellectuals, Byzentine Rite Ruthenian Catholic spokesmen, as well as rank-and-file members of the community, many of whom had been unaware of the separate status of their mother tongue.

For further information contact Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

References: Magocsi, R. The Shaping of a National Identity, Cambridge, Harvard University Press,

Carpatho-Rusyn American (Newsletter), published four times a year by the Carpatho-Rusyn Research Center (see address above).

CHALDEAN, see Aramaic

CHAMORRO

A language with some 60,000 speakers (chiefly in Guam and others of the Mariana Islands, but, with migration, also represented increasingly in Hawaii and on the mainland), Chamorro is currently in a state of turmoil. Some Guamians have recorded their disinclination with respect to maintaining it and a 1972 sociolinguistic survey found that a majority of Guamian parents were no longer speaking it to their children. On the other hand, language loyalists have begun a campaign to make Guamians aware of the importance of their language, both for the sake of their own cultural dignity and creativity as well as for the sake of Guam's "local color" for purposes of tourism. The local Catholic authorities have strongly supported maintaining Chamorro language and culture. As a result, a substantial proportion of the local Catholic nursery-kindergarten, elementary and secondary schools are engaged in maintenance oriented bilingual education so that "Chamorro culture . . . . will last forever" (Bishop F.C. Flores of the Agana Diocese quoted by Miguet. How much of the past will be brought into the future? Pacific Dateline (Guam), 1974, Sept. 13, p. 7).

CHINESE

(Estimated numbers of persons of Chinese language "background" 1976: 537,000 [Waggoner 1978]. Total mother tongue claimants CUS 1970: 345,431).

The proud possessors of one of the world's classically great literary traditions the Chinese communities throughout the USA support a large number of schools under varying auspices, with varying curricula and attaining varying degrees of success in teaching some form of Chinese, from the regional pronunciation of transliterated ("Latinized") texts all the way through to classical Mandarin reading of the Mandarin classics. Given the regions of origin of most Chinese in the USA most schools teach a classicized Cantonese pronunciation of the characters and conduct class in modern "city Cantonese". After decades of complete decentralization and disinclination to cooperate (due, in part, to sharp religious, political, region of origin and generational differences among teachers, parents, and sponsors of the various schools) a neutral inter-school communication/assistance organization was finally established in 1978: The Association of Chinese Schools. Established thanks to a grant from The Ethnic Heritage Studies Program the ACS publishes a Newsletter, convenes an annual conference, seeks to gather information on Chinese education in the USA, and to give advice on a range of curricular-pedagogic fronts.

For further information write to Association of Chinese Schools c/o Becky T. Hsieh, 601 Stacy Court, Baltimore, MD 21204. A useful bibliography on Chinese education in Hawaii and other pertinent offprints are available from the Hawaii Chinese History Center, 111 N. King Street, Honolulu, Hawaii 96817.

Visits to Chinese Community Schools

Chinese Community Schools

Schools supported by various sectors within the Chinese-American community function in most larger urban areas. Since the community itself is so varied (with respect to social class, recency of immigration or post-immigrational generation, languages spoken at home, etc.) the schools also differ greatly. In San Francisco the full gamut of this internal variation can be readily noted.

At the Chinese Children's Community Centers (CCCC) roughly a dozen teachers, almost as many of them being Anglos as Chinese, provide a pre-school/nursery program for roughly 50 children, some 10% of whom are not of Chinese ethnicity but who live in the immediate area of the school. Most of the children come from immigrant homes in which Chinese (usually a variety of Cantonese) is spoken and most of the Chinese school-personnel speak Canton ("City"). Cantonese to the children and do so freely and almost continuously. Chinese songs, games and reading readiness activities alternate with parallel English activities. Most pupils are bilingual upon arrival at the school but are clearly Cantonese dominant at that point. Most children are called by Anglo-American names and the school provides a cheerful bilingual-bicultural atmosphere in which a good bit of English is acquired under Chinese auspices. Approximately 80% of the school's budget is provided from state funds and the bureaucratic regulations and uncertainties related to these funds is a constant source of trials and tribulations for the staff and director.

Several other nurseries, roughly similar to CCCC, are found in the general area which is densely populated by young

Chinese families. Many of these families are recent arrivals from Hong Kong and Taiwan (a constant stream of additional new arrivals being expected from the mainland proper with further normalization in diplomatic relationships). The nurseries provide them with bilingual child care, ennabling both parents to work during the day, guidance/referral services pertaining to the various welfare and social service programs for which they might qualify (e.g. the *Kai Ming Head Start* school), and, more rarely, orient them toward and involve them in explicitly language and culture maintenance activities and responsibilities (e.g. the *Wah Mei School*). All of these bilingual programs are directed by American-trained Chinese personnel.

St. Mary's (Chinese) Catholic School is a well known and long established Chinatown landmark offering a daily half hour period of Chinese instruction to grades 1-6. Grades 7-8 have received no such instruction during the past few years since"by then the children are too high-school-oriented to be interested". Viewed by critics as a golden ghetto for the upwardly mobile middle class many children nevertheless seem to be quite fluent in Chinese as they reply to questions put to them by their teachers, make up sentences for new words, etc. The texts employed are from the Lo series, specially prepared for American born Chinese youngsters, in which both English translations and Romanized transcriptions are employed. Even so, some traditional Chinese school characteristics are quite evident: decorum, conventions (traditional class greetings to teachers upon arrival and departure) and appreciable time spent in copying and chanting of characters. The school's general and Catholic activities (and its predominantly non-Chinese staff) operate within a physical setting that is decoratively Chinese (even Christ and other Christian holy figures are presented pictorially as Chinese). Although few families observe Catholicism the school represents one avenue among many via which Chinese are introduced to Christianity and a Christian-Chinese-American amalgam comes into being.

In the very same building, after St. Mary's Catholic School has dismissed its classes, a traditional afternoon Language School convenes. Although it does not have the huge enrollment it once boasted it still contains several hundred children, a small number of which complete all twelve years of study. All classes meet five afternoons a week for an hour and a half per day. The curriculum emphasizes reading and writing of the characters. Most all pupils come from Cantonese speaking homes. Textbooks are from Hong Kong (considered to be easier than Taiwanese texts on the one hand, and less "untraditional" than the Lo series on the other). Classes reveal considerable repetition, unison reading, copying of characters. Discipline is strong, children are constantly working and admonished if they have not learned what is expected of them. The drop out rate is substantial after three or four years of study. Those few who remain thereafter get to study history and geography of China, the Chinese classics (finally studied in Mandarin per se) and the writing of "formula letters". Graduates of the full program may still read only haltingly in Mandarin but their reading of the characters in Cantonese is fluent for most adult level material. Although there is inter-school variation, naturally (e.g., some afternoon schools do employ Taiwanese texts since these are not only more inexpensive as a result of the governmental subsidies that apply to them but they are also considered to be ideologically/politically preferable), almost all of these schools derive their new teachers from Taiwan. Most teachers work during the day at various occupations and then teach roughly 15 hours per week in the evenings for $130/month. The schools are largely self supporting from the $5/month tuition paid by each student. Some schools are also supported by one or another Chinese economic-fraternal organization.

Another frequently available type of school is the Saturday School. One large school of this type in Chinatown has 200 students. Most commonly these schools cater to 2nd and 3rd generation students -- or to the children of recently arriving and highly mobile professionals. Many come from English speaking suburban homes. These schools are often under parental auspices and many are unstable and do not last for more than a few years. Often criticized for their minimalistic goals and incohate programs (e.g., linguistically they may aim at no more than a few utilitarian phrases and simple characters), these schools nevertheless teach subjects generally ignored elsewhere, e.g., Chinese music, art, drama, dance, singing and

Attempts at educational experimentation are not uncommon in Chinatown, particularly for 2nd and 3rd generation children whose parents may be equally unhappy with the "social segregation" of the parocial school, the "unbending traditionalism" of the afternoon school and the "minimalism" of the Saturday school. There have been attempts to start day schools under parental (rather than Christian church) auspices. Chinese studies programs in local colleges have contributed to the emotional and to the intellectual development of students who dropped out of or never received any childhood Chinese education. Subsidized summer camp programs in

Taiwan have made it possible for many middle class children to spend at least eight weeks a year in a completely Chinese (and Chinese speaking) environment. There have been attempts to foster reading and writing in modern (rather than in archaic) Cantonese. There have been materials produced by Title VII materials centers that have appealed to children attending community supported schools or attending no Chinese schools at all. Some 50% of 2nd and 3rd generation children may be receiving no Chinese education at all. The large number of new arrivals may once again delay attention to the curricular needs of the more Americanized. The number and quality of English publications by and for Chinese Americans is growing with the involvement of American born and/or trained young intellectuals. Many of the latter are employed in Title VII, Unified School District or University related work and are bringing a new sophistication, a new synthesis, and a new leadership to the fore of communal educational and cultural efforts. All of this makes the Chinese school arena one of the most interesting from among all American ethnic communities.

Many of the observations concerning Chinese schools in San Francisco are rather generalizable, as can be seen from an independent description of a Chinese school in New York City.

Transfiguration School is a small, Catholic parochial school located at the southern end of Manhattan, roughly 8 blocks from the foot of the Brooklyn Bridge. With a total registration of about 375 students in grades one through eight (only 75 of whom are Catholic) enrollment was, until recently, a mix of Chinese children (who lived in or had parents working in Chinatown) and Italian youngsters (drawn from nearby Little Italy). However, the recent growth of New York City's Chinatown and subsequent shrinking of Little Italy have resulted in a student body that is approximately 95% ethnic Chinese. Approximately 5% of the Chinese students are recent immigrants from Hong Kong; a vast majority of the remainder of the students are American-born children of immigrant parents. The mother tongue and home language of most students is Cantonese, although there is the occasional child who is a native speaker of Mandarin.

As is the case with many of the Catholic schools across the country, English is the primary language of instruction at Transfiguration School. In the nearby Pre-Kindergarten program which eventually feeds into Transfiguration, children are permitted to use Chinese in the classroom; by Kindergarten, the use of English is strongly encouraged, and from first grade on it is essentially required. The teaching staff at Transfiguration School and in the affiliated Kindergarten are American, and function exclusively in English. An ESL specialist spends three days a week at the school, working with students who are having difficulty in English. In addition, a Title VII-funded full-time bilingual paraprofessional is available for English remediation work. Both the ESL specialist and the paraprofessional work with the children in small groups, on a "pull-out" (i.e., call individual children out of class) basis; the children they deal with are, with few (older) exceptions, in Grades 1 through 4.

Three years ago the school, in an attempt to meet what it perceived to be the needs of its students, instituted a Chinese Language and Culture class for first graders. Each year since then, the program has been extended for the original class and introduced to a new group of first graders, with the result that Grades 1 through 3 were participating in the program during the 1978-79 school year. The school plans to continue to introduce the program to a new group each year until the program is operative in all grades.

The Chinese Language and Culture class is an integral part of the curriculum for all members of a given class, be they ethnic Chinese or not. Once a week, a Chinese instructor assisted by the school's bilingual paraprofessional takes over the students' regular classroom for an hour. Both adults speak mainly Cantonese during that hour: they use English when they find that it is needed, and some of the children use English when responding to questions.

The subject matter of the classes is ethnocultural material: Chinese folk tales, legends, festivals are all topics around which lessons are organized. Part of the class time is devoted to oral, group work; the instructor introduces the topic for the day, writes pertinent characters on the blackboard, discusses the topic with the children, has the children recite the chracters as a group, etc. The rest of the lesson involves individual, written work: children are required to practice writing characters and/or to draw pictures relating to the day's lesson. Although homework is given, it is kept to a minimum, since the Chinese class is being used by the School as an opportunity for the children to "relax" and enjoy themselves in a language in which they are comfortable.

The school building, in addition to housing the allday, predominantly English speaking school, serves as a communtiy center for residents and workers of Chinatown: a weekend Chinese school, which is attended by many of Transfiguration's students, runs 4 separate sessions int the classrooms; local chapters of unions hold their meeting in the building; church groups hold meetings and bazaars on the premises, and so forth.

CRIOLE, see Haitian Creole

CRIOULO, see Cape Verdean

CROATIAN (Total mother tongue claimants CUS 1970: 9802;
Serbo-Croatian: 239,455)

Croatians are traditionally Western Catholics but most of their schools in the USA are conducted under secular communal auspices. This may be largely due to generational factors, the most recent wave of Croatian immigrants (whose children are served by these schools) being less traditional in orientation than the "old-timers" who arrived in the USA during the period 1880-1920 and whose schools generally were (and remained) under Church auspices. Another factor at work here may also be the inability or unwillingness of the Church to take a strong position on the Serbian vs. Croatian issue. Yugoslav national policy has consistently sought to fuse these two languages (viz: Serbo-Croatian and, increasingly, "Yugoslavian"), counteracting Croatian nationalistic linguistic ausbau (and political separatism) sentiments and going so far (via constitutional provision for "freedom of languages and alphabets") as to encourage the writing of Serbian in Latin (rather than in Cyrilic) characters so as to vitiate the visible distinction between the two languages. As a result language maintenance is very much at the forefront of the agenda of Croatian-Americans, many of whom reject the notion of Serbo-Croatian as a sham.

Reference: Magner, T.F. Language and nationalism in Yugoslavia. Canadian Slavic Studies, 1967, 1, 333-347.

Brozovic, D. O problemima varijanata (On the problem

of variants). *Jezik*, 1965, 13, 33-66.

Lenok, R.L. and T.F. Magner. *The Dilemma of the Melting Pot: The Case of the South Slavic Languages*. University Park (PA). The Pennsylvania, Pennsylvania State University Press, 1976 (Note: Treats Serbs and Croatians as Serbo-Croatians. Also treats Slovenians. Does *not* treat Macedonians or Bulgarians contrary to implication of title).

Henzl, Vera M. Slavic languages in the New Environment, in Shirley Heath and C.A. Ferguson (eds.) *Language in the USA*. New York, Oxford, 1979.

CZECH (Total mother tongue claimants CUS 1970: 452,812)

As the number of local ethnic community schools (religious and secular) teaching and teaching in Czech has slowly but steadily decreased over the years, increased effort has gone into introducing the language into American colleges and universities as a foreign language. At present 45 institutions of general higher education do or (as do two Benedictine seminaries), encouraged by organizations such as Slavonic Benevolent Order who help cover the expense of such. This is a good example of the prestige elevation experienced by many once-lowly ethnic mother tongues in the USA in post World War II years (an elevation first experienced by German, Norwegian and Swedish some 3 or 4 generations ago). Note, however, that the prestige elevation is also accompanied by de-ethnization, i.e. the language generally poses its ethnity community functions. It is increasingly taught by professionals, to an ethnically *diverse* student body, studying it for ethnically *unrelated* reasons. The ethnic studies programs introduced into American colleges and universities since the mid-60's include a goodly number of such language (and language-and-culture) courses. It remains to be seen whether they can avoid the community detachment ("routinization") and sheer professionalism experienced by their predecessors and remain "in service to" their ethnic origins rather than scholarly exercises alone. Thus, it is a balance combination (and mutual enrichment) of two responsibilities that elevation of ethnic mother tongue to college level instruction requires. Seemingly it is a difficult balance to maintain, not just in the case of Czech but in the case of many,many other ethnic mother tongues as well. When the necessary balance is lost one possible extreme consequence is the complete de-intellectualization of the learning experience so that it becomes nothing but an ethno-emotional experience, an exercise in passion, in heat without light. The opposite extreme consequence is equally real, however, namely the complete ossification of the experience as it becomes an antiquary "science" for academic specialists in recondite knitpicking while the ethnic community that gave birth to it (and that often funded it and perhaps continues to do so) whithers and disappears. While some of the more recently elevated ethnic mother tongues may stand closer to the first extreme, most of those introduced to the campus prior to World War II are now faced by the dangers of the second extreme.

Reference: Henzl, Vera M. Slavic languages in the new environment, in Shirley B. Heath and C.A. Ferguson, eds. *Language in the USA*. New York, Oxford, 1979.

DANISH (Total mother tongue claimants CUS 1970: 144,462)

Our remarks pertaining to the de-ethnization of language learning on college campuses (see Czech, above) apply also to Danish, but with a vengeance. Danish has apparently even "graduated" from reliance on campuses and is now generally available through commercially published textbooks, records, dictionaries, cassettes, etc., in addition to courses at some 20 institutions of higher education (including Dana College, Blair, Nebraska, initially established by Danish-Americans). On the other hand, neither the Danish Sisterhood nor the Danish Brotherhood in America sponsor ethnic community mother tongue schools (although many of the lodges of the Brotherhood still offer informal language classes for their members). This state of affairs is in agreement with Einer Haugeh's observation of some 35 years ago (Haugen 1953) that the Danes were less language-retentive in the USA than either the Norwegians or the Swedes, both because of their smaller numbers and because of their greater dispersion in the USA.

For further information concerning the few remaining ethnic community mother tongue schools, contact either the Danish Brotherhood in America, 3717 Harney Street, Omaha, Nebraska 68137, or the Supreme Lodge of the Danish Sisterhood, 3438 North Opal Avenue, Chicago, IL 60634. For information concerning college level courses and commercial materials for the study of Danish consult listings of the Cultural Section, Royal Danish Embassy, 3200 Whitehaven St., NW, Washington, DC 20008. A useful reference is Askey, D.E., G.G. Gage and R.T. Rovinsky, Nordic Area Studies in America: A Survey and Directory of the Human and Material Resources (1976) which originally appeared as the June 1975 issue of the journal of Scandinavian Studies.

DZHUDEZMO, see Judesmo

ESTONIAN

Like the Danes the Estonians in the USA (some 25,000 in all) are few in number and scattered throughout the country. Nevertheless, they support a network of schools and an Estonian Educational Society. The recent immigrant status of Estonians and their ongoing ethnolinguistic struggle for survival under Soviet rule are probably both responsible for this phenomenon. It should be noted, however, that all of the schools are weekend (Saturday and/or Sunday schools), and, in keeping with the secular nature of the post World-War II migration, few if any of them are church related or affiliated. These two characteristics may not bode well for the long range future of Estonian ethnic community mother tongue schools in the USA, however much of the current scene may be one of considerable activity and apparent accomplishment unless renewed immigration from Estonia becomes possible.

For further information contact Estonian House, 243 East 34th Street, New York, NY 10016. The Estonian Educational Society, Inc., may be contacted at the same address.

FILIPINO/PILIPINO (Total mother tongue claimants CUS 1970: 217,907; Total estimated "usual home speakers" Census Population Studies [=CPS] 1975: 322,000)

Also referred to as Tagalog, this language (with greater purism vis-a-vis English influences [=Pilipino] or with lesser emphasis on purism [=Filipino], with greater fidelity to the speech of the Manila region [Tagalog] or with more stress on a semblance of multi-regional representativeness [=Pilipino/Filipino]) is the national and co-official language of the Philippines continues to increase (and rapidly so) and as dissatisfaction with Title VII programs in whatever variant of this language also increases, efforts to establish ethnic community mother tongue schools, now just beginning, are bound to multiply. Similar efforts may also be expected on the part of speakers of other regional languages of the Philippines (e.g. Cebuano, Ilicano, etc.) who have, thus far, received only scant attention from Title VII authorities who may be unaware of the plethora of mother tongues in the Philippines or who may be convinced that the basic similarities between most of these languages are great enough for all children to be effectively served via Filipino/Pilipino/Tagalog. Whether or not this is indeed the case (or will be interpreted as being the case) is also, to some extent, dependent on the ethnolinguistic attitudes and identity self-concepts of the speakers of the regional languages involved. At the moment no organized local (as opposed to national) language sentiments are visible in the Philippines proper. Whether such sentiments will develop given the greater freedom and ethnic contrastivity of the USA remains to be seen (but should be expected).

The discrepancy between the relatively large number of first generation children from the Philippines now in the USA (as well as the concomitant growth in second generation children of this background), on the one hand, and the small num-of ethnic community mother tongue schools on the other hand, brings to mind the more general fact that this discrepancy generally obtains for recent (post-World-War II) immigrants that lack a classical ethno-religious tradition uniquely their own. Like the Filipinos, the Vietnamese, Chicanos, Cubans, Puerto Ricans and other Hispanics have established relatively few ethnic community mother tongue schools of their own, whereas the Chinese and Arabic speakers have (or have continued to do so). The absence of modern language-and-nationality movements in their countries of origin may be an additional contributory factor to their inactivity on this front since their arrival here. Under these circumstances they have tended to rely disproportionately on Title VII for language maintenance purposes, a reliance they may ultimately (and sooner rather than later) come to regret.

For further information concerning Filipino ethnic community mother tongue schools contact Philippine Americans for Community Action and Development and/or the Filipine Heritage Foundation, both in Washington, D.C. (exact address unavailable).

Reference: Breebe, James and Maria. The Filipinos: a special case in Shirley B. Heath and C.A, Ferguson (eds.), Language in the USA, New York, Oxford University Press, 1979.

FINNISH (Total mother tongue claimants CUS 1970: 214,168)

Although Finnish is only regionally (rather than linguistically) allied to the other Scandinavian languages, its current status in the USA either as an ethnic community mother tongue or as a subject of study at the higher education level, is, if anything, ever weaker than that of Danish (q.v.). Scionic College (Hancock, Michigan) was originally established by Finnish immigrants and some of its faculty and students are still of Finnish heritage and are involved in Finnish studies (which, of course, are open to all students) as well as in Finnish church and community concerns. In addition, Concordia College (Moorehead, Minnesota), through its summer language-camp program, offers a two week summer camp experience in Finnish language and culture to elementary and secondary level students. (Similar programs are also available to Concordia in French, German, Italian, Spanish, Russian and Norwegian). This camp is a recent and innovative effort and may present the Finnish ethnic community in the USA with an effective (and perhaps last) opportunity to expose its children to a Finnish environment within the USA.

For further information concerning Finnish Universities and Colleges contact the Consulate General of Finland, Finland House, 540 Madison Avenue, New York, NY 10022.

FRENCH (Total estimated number of "usual home speakers" 1975: 1,472,000. Total mother tongue claimants CUS 1970: 2,598,408)

Because of its remaining international instrumental value as well as (and even more) because of its international reputation as a language of esthetic and cultural refinement, French, far more than any other ethnic community mother tongue in the USA, has "successfully" negotiated the difficult passage to supra-ethnic status. As a result of its very special worldwide status, its history as a colonial language in North America and its history as an immigrant language here, there are at least four different arenas in which French in the USA is educationally active:

a. The ethnic front: Gone are the days when French was used as a co-medium in scores of parochial schools of Franco-American parishes throughout the length and breadth of New England (LeMaire 1966). Although many of the schools are still there, and although many of them still teach French to pupils many of whom are often still of Franco-American extraction, extremely few of them still have either the students, the teachers, or the community context that makes French as a co-medium possible. The schools still conducted by the Sisters of Saint Anne in Webster, Ludlow, Lynn and Newton (all in Massachusetts) are examples of an approach that was once far more widespread and which may yet experience a new lease on life if the "new ethnicity" movement among Franco-Americans becomes more enterprising.

b. The private (but usually not ethnically related) front: Two types of private schools are to be found in various American cities in which French is used as a co-medium of instruction. One type, the Lycee Francais, follows the program of instruction that would be followed by a school in France proper plus a small number of courses in English and American history. Students may attend from kindergarten through to the end of high school and receive a French Baccalaureat degree (and, at times, an American high school diploma as well). The other type, variously referred to as Ecole Bilingue, Ecole International, Ecole Francaise, etc., provides a more nearly balanced bilingual program and yields either an American diploma (Some of these schools prepare for the International Baccalaureat examinations as well).

Tuition rates are rather high (averaging over $2000/year), results are typically good, and scholarships for "central city" children (a euphemism for poor Blacks and Hispanics) are sometimes available. The Washington International School is one of these (also offers a full Spanish track in addition to its French track: see Multilingual Schools), as is the United Nations International School (also really a Multilingual School) and the Fleming School (both of the latter being in New York).

The de-ethnicized nature of these schools is such that some hardly mention French as a co-medium of instruction, considering it to be no more than a self-evident approach to a good education. Nevertheless, these schools do sometimes serve ethnic French mother tongue children (particularly in the Boston area), as well as French mother tongue children of Francophone diplomatic and commercial representatives in the USA. Some of the large French firms operating in the USA (e.g. Michelin) operate French schools of this type attended exclusively by the children of their European French administrative and technical staffs.

c. The public front: Yet another indication of the "successful" de-ethniciziation of French as a co-medium of instruction in the USA is the fact that French immersion programs (full or part) have been established by a few public school districts (Burlington, VT; Silver Spring, MD; Cincinnati, OH; Detroit, MI) and universities (SUNY, Plattsburgh, NY). These are obviously engaged in enrichment bilingual education (as are the schools in category b, above), and one can only hope that their numbers will multiply. Although a very few such programs are available in other languages (German: Milwaukee, WI; Spanish: Culver City, Hayward and San Diego, CA) French still tends to be the only language that American parents, educators or legislators readily accept for bilingual education beyond the ranks of the disadvantaged and the ethnics.

d. The Cajun front: Although there has been a tangible rise in ethnolinguistic consciousness among the Acadians of Louisiana, these are currently in even worse straights than the Franco-Americans of New England in so far as ethnic community mother tongue schools (or other formal institutions) are involved. Nevertheless, this situation seems ready for a change for the better since Cajun has recently begun to be written and more school-related claims are being mentioned in connection with it. Contacts between Cajuns and New England Franco-Americans as well as between Cajuns and Quebecois are also increasing and these too should lead to greater demainds for schools in Cajun and/or standard French.

References: Re (a) above: see Lemaire, H.B. Franco-American efforts on behalf of the French language in New England in J.A. Fishman, Language Loyalty in the United States. The Hague, Mouton, 1966, 253-279.

Also note Glen C. Gilbert. French and German, a comparative study, in Shirley Heath and C.A. Feruson (eds.) Language in the USA. New York, Oxford University Press, 1979.

Re (b) above: contact Services du Conseiller Culturel, French Counselate, 972 Fifth Ave., New York, NY 10021; also contact The Washington International School (2735 Olive Street, NW, Washington, D.C. 20007) for a copy of its Newsletter.

Re (c) above: Derrick, Wm. Early immersion in

French, Today's Education, 1979, 68, no. 1, 38-40; also see his: An early language immersion model in a demonstration school. ADFL Bulletin, 1978, 10, no. 1, 34-36.

Re (d) above: Smith-Thibodeaux, J. Les Francophones de Louisiane. Paris, Entente 1977; Rushton, W.F. The Cajuns From Acadia to Louisiana. New York, Farrar Straus Giroux, 1979.

A visit to French co-medium school of type (b):

THE FLEMING SCHOOL (FRENCH)

New York City's Fleming School is located in a pretty, bustling neighbourhood on the Upper East Side of Manhattan. Started as a pre-school instructional program in 1957, the Fleming School has since developed into a small private school offering instruction through Grade 8, with a commitment to teaching (and teaching in) French.

The school, housed in two buildings located less than two blocks from each other, carefully maintains an enrollment of very close to 600 children, that being perceived as a group that the physical facilities can comfortably handle. Since instruction in French begins at the nursery school level, only children aged 3 to 6 years are admitted into the program. Fully 95% of the students are English mother-tongue, American children -- thus the program, for the most part, involves teaching French to children with no knowledge of that language.

The newer, more modern of the buildings owned by the school contains the younger children -- nursery through third grade. The building is large, bright and airy, with children's artwork and predominantly English signs prominently displayed. Many of the "classrooms" in this building, particularly those used by the younger children, are non-traditionally laid out, with child-sized tables scattered around the rooms and lots of open space available. Children work in small groups, under the supervision of a teacher; a variety of activities and projects are underway at any one time, and members of the same "class" may be doing very different things.

The second building owned by the school houses grades 4 through 8. Each of the grades is divided into classes, students grouped according to ability, with the aim of keeping class size small (less than 20 students). Classrooms in this building are smaller and more traditional;

desks are arranged in rows facing a blackboard and a teachers's desk. In addition to classrooms, this building contains a small gym, a library, reading and science laboratories and an impressive film collection.

The school's French program unfolds in carefully graduated steps, designed to facilitate the learning of French. There is more than one teacher assigned to each of the lowest grades; minimally, one native-speaker of English and one native-speaker of French, who attempt to function exclusively in their mother tongue, are active in any one classroom. Those French teachers involved with the three- and four-year old groups work on developing oral/aural skills -- vocabulary building, comprehension of simple sentences, simple French production skills, and so forth. Reading and writing are introduced at the kindergarten level in French only, the school's attitude being that French, because it is monophonic, should be and is more easily learned than (polyphonic) English. After a full year of reading and writing in French only, English reading and writing are introduced (Grade 1), with no reported difficulties, and instruction in French is continued.

From first grade on, the school day is "departmentalized", that is, divided into blocks of time, with each period assigned to a particular topic. Each class, from first through eighth grade, devotes (at least) 7 periods per week (roughly 20% of instruction time) to French. Senior grades study French Language Arts, French Literature and French History in French, using textbooks imported from France. In addition to classroom work, there is a full program of extra-curricular actvities arranged for students, some of which involves French language and/or cultural events.

The Fleming School provides the following description of itself:

" THE SPIRIT OF THE FLEMING SCHOOL

Effective learning takes place when a child has confidence in his teachers, in his school, and when he has self-assurance, confidence in himself. A most important factor in his school life is a sure knowledge that he is loved and respected. Added to confidence and self-assurance must be a sense of accomplishment, of success, built on both achievement and an appreciation for temporary failure as a learning experience.

A school which creates an environment fostering growth in confidence and self-assurance and which stimulates discovery-learning is an effective school. Most schools lay claim to this distinction. However, a hallmark of such excellence is found in the way the learning experiences are organized and in the response of the children. Individualized work, projects, individual work in laboratories, in art, music and dance programs, with children producing movie films, plays and original drama productions, field trips, use of rich community resources all speak to the worth of a program which does truly bring out in each child a high degree of his potential.

Too often, the words used above suggest permissiveness. But when there are also well-understood guidelines of achievement and expectation in learning and in social behavior there is creative success. Standards and high expectations without being repressive are welcomed by children and young people. Children like to know clearly what is expected of them. They enjoy knowing where things are and having them readily available. They respond enthusiastically to words of commendation, approval and helpful suggestion. As a result, learning is enhanced and behavioral problems become rare, the true exception.

Perhaps the best indication of an effective program, in addition to the typical evidence of achievement, is the happiness and enthusiasm of pupils and teachers. There are of course, off-days for both child and teacher. There are times when even a group may not be up to its best. However, if, as a rule, youngsters look forward to a day in their school, and if teachers enjoy sharing with pupils and work well with administration in planning and developing programs, then the school is a happy school, an intelligently creative school.

This is the Fleming School. This is the spirit the School tries to cultivate. It seems to do this rather well. "

Note that French is not specifically mentioned. It is presumably a natural ingredient of a "happy school, an intelligently creative school."

GERMAN (Total estimated "usual home speakers" 1975: 2,288,000; total mother tongue claimants CUS 1970: 6,093,054)

As in the case of French, German too is imployed as a medium of education in the USA in schools of many different kinds. As in the case of French type (a) there are also ethnic community mother tongue schools utilizing German, indeed, type (a) is much stronger today (and was once ever so much stronger) in the case of German than it is in the case of French. On the other hand schools of type (b) and (c), private, ethnic community unrelated, and public, although they exist for German, are clearly much stronger in the French case than in the German case. Finally, when we turn to type (d), dialectally disparate schools with a weak or non-existent tradition of writing in the dialect itself, we find not only a truly huge number of day schools but, oddly enough, the largest such number for any ethnic community in the United States.

a. Ethnic community mother tongue schools. Although the number of such schools is smaller than it was some 50-75 years ago (Kloss 1966) it is still quite substantial today. Day schools in this category (under the auspices of one or another church) have well nigh disappeared (the Missouri Synod Lutheran Church having come almost to the end of the line in this connection as well as in connection with its former afternoon schools) and weekend schools (Saturday/Sunday schools) have become almost the only alternative. Nevertheless the number of the latter is growing and the sources of support for them are varied and also growing. Some schools are particularly oriented toward German-Americans of one or another regional origin (e.g., Donauschauben). Some are maintained by German-American fraternal associations (e.g., the German American National Congress).

Others are maintained by educational organizations (e.g. the German American School Association of Southern California). Almost all of them are listed with the nearest Consulate General of the Federal Republic of Germany and many of them receive some support from that source. All in all, this represents a remarkable recovery from the nadir of World War II days when almost all such activity ground to a halt as a result of wartime anti-German sentiments, many of which were shared by German-Americans too. Indeed, German schooling has suffered from two such reverses(the first coming during and after World War I) and has partially recovered each time.

b. Private schools only marginally related to the German-American ethnic mother tongue community.

The German School in Washington, D.C. may well be the only one of this kind. It provides a complete (immersion) German curriculum to its roughly 650 students, 80% of which are of German mother tongue and roughly 60% of which are the children of German consular or commercial personnel in the Washington area. Graduates of the high school receive an American high school diploma and/or a German Reifezeugnis. English is taught from grade 1, Latin from grade 7, and French from grade 9. In addition to this school there are three elementary schools for children of members of German military forces stationed in the USA for training purposes (Sheppard, Texas; Fort Bliss, Texas; Glendale, Arizona).

c. Public schools engaged in German bilingual education.

Only one such school has come to our attention at the present time, namely, that in Milwaukee, Wisconsin. The large number of such schools that functioned at the beginning of this century (Viereck 1902) and the monumental German contribution to the first era of bilingual education in the USA under public auspices (Kloss 1966) have been almost entirely forgotten. They certainly deserve to be remembered and carefully studied by all those interested in public bilingual education that is not remedial and that has not lost its link to the ethnic mother tongue community.

d. Dialectally discrepant schools with little or no attention to writing in the dialect: German sects.

It is in this rather atypical area that the overwhelming bulk of German ethnic community mother tongue education is conducted today. The 581 Old Order Amish, Old Order Mennonite, and Hutterite all day schools constitute one of the most stable language maintenance bilingual education efforts in USA history. The sociology of their interactive separatism needs to be fully explored and the lesson that it has for bilingual education and for ethnic mother tongue maintenance needs to be fully learned. Although all of these schools teach German it is not vernacular German that they teach or that they use for teaching (although in all of these schools such German is sometimes spoken, particularly by the youngsters) but, instead, the German of the Luther Bible, i.e., a variety which is obviously no longer used for ordinary interpersonal communication. Accordingly, the students attending these schools are trilingual, biliterate (in English and Luther Bible German) and mother tongue retentive (Pennsylvania German or Hutterite German). However, what is probably crucial here is not so much the fact that the sociolinguistic division of labor is tripartite (as it is with Hasidim; see Yiddish, below) as much as is the fact that it is compartmentalized. Everyone knows English but uses it only for school or for economic transactions with outsiders. Everyone reads Luther German but uses it only in connection with religious texts or rituals. Everyone speaks their particular dialect for all non-sacred intra-communal interactions but neither writes nor reads it. A residential separation of all three groups from the Anglo-American mainstream is present of course, but it is not nearly as important as is their philosophical separation. The Amish and Mennonites in particular have mastered the art of interactive separation . They buy and sell and even work in the English speaking town but they do not live there, socialize there, or bring its ways, artifacts or values back home with them in their horse-and-buggys. Given such ethnic community discipline the community school can aim at a high degree of English fluency and literacy without either of these harming ethnic mother tongue maintenance or German literacy.

A visit to an Old Order Amish School

The Fairview School, near Lancaster, Pennsylvania, is typical of the 600 or so Old Order Amish and Mennonite schools that are now functioning. It is a one room school house, purchased roughly a decade ago when the public education authorities abandoned such schools in favor of large centralized schools (to which children from various outlying areas are brought by bus). It has an enrollment of [illegible]5. One teacher teaches all eight grades, as well as the "vocational group" of 15-16 year olds who come for one morning a week. The school is lit by oil lamps and heated by a coal stove. An older boy, or the teacher herself, minds the stove on cold or chilly days. The children are attired in traditional Amish dress and most of them arrive and depart in horse-and-buggys living too far from school to walk there and back, particularly on cold or rainy days.

Each grade studies "Luther German" twice a week for two hours. Starting with a primer first published in 1887 the children move up through an intermediate text (Mennonite published), Old Testament stories, and finally, the New Testament in "Luther German". They read German, sing German (from an 1841 Mennonite songbook) and learn to spell German ("because it improves their pronunciation").The children do not, of course, speak "Luther German", nor do their parents. They speak Pennsylvania Dutch to each other and to other Amish, they speak English to outsiders, and encounter "Luther German" only in their hallowed texts or, in modernized (vernacularized) form, in sermons by their bishops. No interpretation of biblical texts is offered in school since that is the province of church per se. First graders still commonly arrive in school knowing insufficient English for the people to be able to use it alone -- as is her goal -- as the medium of instruction for secular studies. As a result these children are initially helped out now and then by a Pennsylvania Dutch phrase. Such help is soon discontinued and children soon speak English well enough in school, and not only to do so fluently, but also to do so without any "foreign" accent. The English social studies texts used in school are surplus copies of public school texts of some 25 years ago. They provide a general understanding of American history and geography without raising "touchy" modern issues.

The Amish Pennsylvania Dutch world is not an unchanging one. Some of the young men have begun to work in local factories for a few years in order to save up sufficient money for a sizeable cohort to purchase land and begin new colonies in the west, southwest and Latin America. Some of the Amish "shops" (blacksmiths, saddle makers, plumbers, carpenters, even a health food shop) cater to tourists as well as to other Amish families. Nevertheless the interaction with outsiders is entirely transactional rather than personal. Electricity is now employed for cooling and pasteurizing milk that is to be marketed (as required by state health and food inspection laws) but is strictly prohibited for home use since it is viewed as tieing in with the outside world and its values. All in all, the Amish seem not to have lost their boundary maintenance and compartmentalization skills. The school and the language it requires are both viewed as conduits to an outside world that must not be admired nor indigenized but, rather, a world that must be gingerly engaged for irreducibly crucial technical and financial purposes.

TABLE G

GERMAN SECTS: COMMUNITY DAY SCHOOLS

	Amish		Mennonite		Hutterite	
	1968	1978	1968	1978	1978	1978 TOTAL
NORTHEAST (9)						
New England						
Maine						
New Hampshire						
Vermont		1				1
Massachusetts						
Rhode Island						
Connecticut						
Mid Atlantic						
New York	5	12		2		14
New Jersey						
Pennsylvania	60	138	27	70		208
NORTH CENTRAL (12)						
East North Cen.						
Ohio	74	107		1		108
Indiana	48	59		1		60
Illinois	3	6				6
Michigan		10				10
Wisconsin	9	21				21
West North Cen.						
Minnesota		8				8
Iowa	3	20				20
Missouri	18	27		11		38
North Dakota					4	4
South Dakota					33	33
Nebraska						
Kansas						
SOUTH (17)						
South Atlantic						
Delaware	2	7				7
Maryland	3	4	1	1		5
Dist. Col.						
Virginia	2			3		3
West Virginia						
N. Carolina						
S. Carolina						
Georgia						
Florida						
E. South Cen.						
Kentucky		2		1		3
Tennessee		7				7
Alabama						
Mississippi						
W. South Cen.						
Arkansas		1				1
Louisiana						
Oklahoma						
Texas						

WEST (13)						
Mountain						
Montana		1			21	22
Idaho						
Wyoming						
Colorado						
Arizona						
New Mexico						
Utah						
Nevada						
Pacific						
Washington					2	2
Oregon						
California						
Alaska						
Hawaii						
Puerto Rico						
Guam						
Totals						
NORTHEAST	65	151	27	72		223
NORTH CENTRAL	142	258		13	37	308
SOUTH	7	21	1	5		26
WEST		1			23	24
TOTALS	214	431	28	90	60	581

References: Re (a), above: The basic source for this topic is still Kloss, H. German-American language maintenance efforts in J.A. Fishman, Language Maintenance in the USA. The Hague, Mouton, 1966, 206-252.

Additional material may be encountered in various issues of Deutsche Lehrer in Ausland (published by the Forschungstelle fur Auslandeschulwesen at the University of Oldenburger), and Pedagogik und Schule im Ost und West.

Re (b), above: the major source in Auslandeschulverzeichnis, a registre of all government recognized (for degree/diploma purposes) German schools abroad. Published annually, Max Hueber Verlag in Munich.

Re (c), above: there are few if any extensive references after Kloss 1966. A description of the Milwaukee experience can be obtained from local school authorities. Also see Viereck, L. German instruction in American schools. Report of the Commissioner of Education for 1900-1901. Washington, GPO, 1902, 531-708.

Re (d), above: No detailed research has been done on Amish Mennonite or Hutterite schools per se. However, these societies have been well studied on more encompassing grounds by J.A. Hostetler in his Hutterite Society Baltimore, Johns Hopkins Press, 1974. For the annual directory of Older Amish and Mennonite schools see the December issue of Blackboard Bulletin.

Also note Sawatsky, R.J. Domesticated sectarianism: Mennonites in the US and Canada in comparative perspective. Canadian Journal of Sociology, 1978, 3, 233-244; Glen C. Gilbert. French and German, a comparative study, in Shirley Heath and C.A. Ferguson (eds.) Language in the USA, New York, Oxford University Press, 1979.

GREEK (Total estimated "usual home speakers" 1975: 488,000. Total mother tongue claimants CUS 1970: 434,571).

Thanks to endless and highly systematic work of the Education of the Greek Orthodox Archdiocese of North and South America, Greek in the USA is not only blessed by an extensive school system but by one that annually prepares and distributes a goodly amount of statistical information as well (Greek Orthodox Archdiocese ... Dictory 1979). Serving an ethnic community with a substantial mix of old timers and new comers Greek schools in the USA, all under Church auspices, discharge an important religious function as well in view of the fact that :no Greek priest in no Greek church has ever conducted the Liturgy wholly in English or in any other local language" (Patrinacos 1970). Thus, while the use of English is growing, especially in the sacraments and particularly outside of the larger urban centers (in which Greek has maintained itself far better than in newer, suburban or smaller urban communities), the schools are part of a conscious, concerted effort to maintain Greek and Greekness in and around the church.

In the 1977-78 school year the combined enrollment in 22 church supported day schools (one school in Canada and one in South America are included in all statistics since they too are under the Archdiocese's supervision) was 6512. Of the 22 day schools, 15 included junior high grades (7 and 8), 4 included high school grades (9 and above) and two were high schools entirely. These schools employed a total of 314 teachers of which 65 (i.e., 20%) were in the Greek program per se.

In addition to the day schools there is an extensive network of "Greek Language and Culture Schools," almost every

GREEK ORTHODOX ARCHDIOCESE SCHOOLS: 1978
(USA ONLY)

	All day	Weekday & Weekend	TOTAL
NORTHEAST (9)			
New England			
Maine		3	3
New Hampshire		6	6
Vermont		1	1
Massachusetts	1	34	35
Rhode Island			
Connecticut		12	12
Mid Atlantic			
New York	12	51	63
New Jersey		21	21
Pennsylvania		29	29
NORTH CENTRAL (12)			
East North Cen.			
Ohio		20	20
Indiana		5	5
Illinois	3	32	35
Michigan		19	19
Wisconsin		5	5
West North Cen.			
Minnesota		4	4
Iowa		6	6
Missouri		3	3
North Dakota		2	2
South Dakota		1	1
Nebraska		2	2
Kansas		4	4
SOUTH (17)			
South Atlantic			
Delaware		1	1
Maryland		6	6
Dist. Col.	1	1	2
Virginia		7	7
West Virginia		5	5
N. Carolina		7	7
S. Carolina		5	5
Georgia		3	3
Florida	1	19	20
E. South Cen.			
Kentucky		2	2
Tennessee		3	3
Alabama		3	3
Mississippi			
W. South Cen.			
Arkansas		2	2
Louisiana			
Oklahoma		2	2
Texas	1	8	9

WEST (13)			
Mountain			
Montana		2	2
Idaho		1	1
Wyoming		3	3
Colorado		3	3
Arizona		2	2
New Mexico		1	1
Utah		4	4
Nevada		2	2
Pacific			
Washington		4	4
Oregon		1	1
California	1	25	26
Alaska			
Hawaii		1	1
Puerto Rico			
Guam			
Totals			
NORTHEAST	13	157	170
NORTH CENTRAL	3	103	106
SOUTH	3	74	77
WEST	1	49	50
Other			
TOTALS	20	383	403

parish affiliated with the Archdiocese supporting one such school. There were 398 such schools in the USA, Canada and South America in 1977-78 (92 five day a week schools, 71 four day a week schools, 61 three day a week schools, 86 two day a week schools and 83 one day a week schools) -- 383 in the USA alone -- the number having expanded slowly but surely during the entire decade of the 70's:

School year	No. of schools	No. of students	No. of teachers
1970-71	340	24,200	550
1971-72	350	25,100	660
1972-73	355	25,700	680
1973-74	360	26,050	702
1974-75	375	26,500	735
1975-76	382	28,036	796
1976-77	393	28,622	819
1977-78	398	28,681	831

If there is any fly in the ointment it is, perhaps, the fact that only 639 of the 28,681 students enrolled in 1977-78 were attending junior high school classes. On the other hand, there are a number of clearly usual positive factors at work as well. The Office of Education of the Archdiocese, in cooperation with the Ministry of Education in Greece, arranges for the admission of male graduates of its local elementary schools to a high school in Greece where they can "complete their secondary education in a Greek environment, enabling them to master the Greek language and acquire a deeper appreciation of their Greek heritage while preparing for higher studies in either American or European universities (p. 82, 1979 Directory)." Accordingly, in 1977-78, 17 students were admitted to the Anargyrios-Korgialeinos School on the island of Spetsae.

Teachers in the Greek schools of the Archdiocese are invited to annual seminars in major metrpolitan areas (New York, Chicago, etc.). One such seminar takes place every year over a three week period in Athens at the expense of the Greek Ministry of Education. The Greek government also awards pensions to teachers who have served in the schools of the Archdiocese. In addition, retired teachers also receive financial assistance from the Greek Teachers Benevolent Association which the Archdiocese maintains.

The Greek schools stress "the cultural environment which underlies . . . the Orthodox faith . . . the Apostolic and Patristic tradition . . . consisting of the Greek language, customs, beliefs and ideologies, as well as the attitudes underlying our family . . . traditions (p. 75, Directory 1977)."

For further information see the monthly The Orthodox Observer, e.g.,

Hatziemmanuel, E. Our present and future system of education. The Orthodox Observer, 1970, 36, nos. 604-605 (July-August), 9-10 and 14.

Patrinacos, N.D. The truth about our historic 20th Congress. The Orthodox Observer, 1970, no. 606, September, 4-6.

Villas, E.A. The Greek Immigrant Child. The Orthodox Observer, 1969, no. 597, December, 14-15.

Finally, it should be noted that the Greek ethnic community mother tongue schools derive various direct and indirect benefits from Title VII funds in the form of materials preparation, teacher trainee and teacher trainer fellowships, and, in the case of some of the day schools, basic program funds as well.

A Visit to a Greek School

Greek Americans have one of the most extensive and best organized community-school-systems among American ethnic groups. They have good reason to be proud because many of their schools are quite effective and because the support and guidance that they receive from the Office of Education of the Archdiocese of the Greek Orthodox Church is appreciable and helpful.

At the all day Cathedral School (grades K-8) some two thirds of the 180 children in attendance are American-born, a goodly number being children of native born parents. Nevertheless almost all pupils speak some Greek at home (if only to their grand-parents) and notices sent home by the school are in both Greek and English. There are, however, a number of children whose mastery of Greek is marginal or even non-existent and these are separately streamed for two-three years until they catch up with their grade. Other children who speak only Greek when they arrive in school are given special help with English.

In 1976 the Greek government decided to switch from Katharevusa (a semi-classical variety) to Demotiki (modern spoken Greek) as the language of school and of government. The Greek Orthodox Church however retains Katharevusa as the language of many of its stressed and hallowed writings. Classical Greek is also highly valued (being the language of Plato, Aristotle, Socrates, etc), particularly as the hallmark of a first rate education. As a result of this complicated language situation the Cathedral school teaches Greek subjects in Demotiki in all grades, introduces Katharevusa in the middle grades, and begins teaching classical Greek in the upper grades. In some subjects for which there will ultimately be Demotiki texts, Katharevusa texts (from Greece) are still employed. However, these are slowly being displaced by texts prepared here in the USA by the Education office of the Archdioces. These new texts are also "more American" both in subject matter emphasis as well as in their controlled vocabulary.

Children are exposed to "Greek readiness" in Kindergarten. In the first grade they are taught to read and write both English and Greek. This seems to be accomplished without particular difficulty. Given approximately 6-6 1/2 hours per week of course-work with Greek as the language-of-instruction, and with Greek dancing, arts and crafts, chorus and religious studies, ceremonies and celebrations, and given the study of Greek history, geography, literature, the school's program is demanding and effective. This is a no-nonsense school. The work is hard, the teaching is good, and the results are gratifying. French is taught as a required foreign language from grade 5 and on. Formal Greek grammar is taught from the 2nd grade on.

The school believes that it has an impact on the students. Some have come back to teach at the school. Others have ultimately gone to high schools, colleges and universities in Greece. Certain traditional practices that had generally been forgotten have been revived by the school. The Greek Orthodox youth organizations (GOYA) enrolls the 7th and 8th graders and continues to bring them together (and back to the school) even after they graduate. Pupils may grumble that the school gives a lot of work but they remember it fondly and proudly. Like the other twenty-some all day schools in the USA the Cathedral school accomplishes substantially more vis-a-vis "Greekness" than is typically achieved at the 430: some afternoon schools that are associated with Greek Orthodox Churches throughout the country.

Broader American developments are felt in the school. On the one hand, some of the materials created by Title VII Greek components are finding their way into the lower grades. On the other hand the church's more liberal policy vis-a-vis use of English has caused some schools to experiment with offering less Greek in their programs than heretofore. The Cathedral School is dubious of the value of either of these developments. It is committed to the view that Greek culture and Greek religion are completely intertwined and that both require the Greek language in order to be learned and implemented. It serves a middle class population (tuition: roughly $1100/year) and even attracts a few non-Greek pupils and is able to accomplish its dual language and dual culture goals by insisting that educational compromise are self-defecting.

HAITIAN CREOLE (Total estimated number of speakers 1975: 85,000)

No information has been forthcoming on ethnic community mother tongue schools.

HEBREW (Total mother tongue claimants CUS 1970: 101,686)

By far the largest ethnic community school network in the USA is that maintained by American Jewry. In almost all cases it involves the teaching of Hebrew, either in its classical biblical/prayer book/talmudic form (= Loshn koydesh) or in its modern Israeli form (= Ivrit), or both. Of a total of 2560 schools functioning in the 1977-78 year, 425 (= 17% of the total) were of the Sunday only variety. The amount of time available to them for language study is limited but, on the other hand, their curricula usually stretch over a 10-12 year period, and, as a result, appreciable facility is attained with respect to reading a limited selection of prayers and reading as well as speaking very simple modern Hebrew. In the weekday afternoon schools (n=1630 or 64% of the total) the level of Hebrew language facility is noticeably increased in both connections; nevertheless, the graduates of such schools are invariably unable to speak modern Hebrew, to read an Israeli publication, or, indeed, to read any classical texts (other than the prayer book), not specially prepared for students. Most of the latter skills are within the grasp of graduates of the 490 day schools although most of them are enrolled in schools that set themselves no goals at all with respect to the modern language, stressing classical texts exclusively. No schools established by Israeli parents for Israeli (Hebrew speaking) children have yet been encountered although the number of Israelis in the USA is now estimated at 300,000.

The last national census of Jewish school enrollment was conducted in 1967 by the American Association for Jewish Education. At that time some 50,000 children were in attendance, 31% of them being in the New York Metropolitan area. In view of demographic factors (such as smaller family size and a tendency for the Jewish population to be older than the non-Jewish population) the total enrollment in Jewish schools has almost certainly decreased somewhat since 1967. At that time 36% of all students were studying under Reform auspices, 34% under Conservative auspices, 22% under Orthodox auspices, and the remainder (8%) under non-congregational auspices of various kinds. Sunday schools accounted for 42% of the total enrollment, weekday afternoon schools for 44%, the remainder (14%) being in the allday schools. Of the total school enrollment only 16% was at a post-primary level. Since accurate Jewish demographic data are non-existant in the USA, only estimates are available as to the proportion of Jewish children of school age receiving a Jewish education of any kind. In 1967 this proportion was estimated to be 34% for the 3-17 year age group but 70% for the 8-12 age group. More boys than girls were enrolled in Jewish schools (57% vs 43%) and these boys received a more intensive education than was accorded to the girls.

The growth in day schools under Jewish auspices has been consistent and even dramatic during the past three decades. At the outset, day schools were entirely under Orthodox communal auspices. In 1952-53 there were 144 such; in 1961-60: 213; in 1971-70: 307; in 1977-78: 371. In the last mentioned year

TABLE H_1

JEWISH SCHOOLS IN THE USA: 1978
by Type and Language

	DAY		AFTERNOON		SUNDAY	
	Heb	Yidd	Heb	Yidd	Heb	Yidd
NORTHEAST (9)						
New England						
Maine	2		7			
New Hampshire			3		5	
Vermont			2		1	
Massachusetts	14		100		8	1
Rhode Island	2		11		2	
Connecticut	13		70	1	12	
Mid Atlantic						
New York	154	107	422	15	45	2
New Jersey	26	4	170		23	2
Pennsylvania	19	2	163	5	31	1
NORTH CENTRAL (12)						
E. North Cen.						
Ohio	14	1	30		50	2
Indiana	3		14		17	
Illinois	15		70	1	9	
Michigan	4		24		16	
Wisconsin	2		24		5	
W. North Cen.						
Minnesota	2	1	7		10	
Iowa	1		8		7	
Missouri	2		16		8	
North Dakota			1		4	
South Dakota			2		1	
Nebraska	1		5		1	
Kansas	1		5			
SOUTH (17)						
South Atlantic						
Delaware	1		6			
Maryland	10	1	44	1	7	2
Dist. Col.			5		1	
Virginia	3		25		12	
West Virginia			5		5	
N. Carolina	2		15		10	
S. Carolina	1		7		6	
Georgia	4		16		9	
Florida	20		81		12	1
E. South Cen.						
Kentucky	1		3		7	
Tennessee	5		13		5	
Alabama	2		10		6	
Mississippi			4		8	
W. South Cen.						
Arkansas			2		5	
Louisiana	1		3		11	
Oklahoma	1		4		2	
Texas	8		33		8	

WEST (13)						
Mountain						
Montana					2	
Idaho					2	
Wyoming			1		1	
Colorado	4		10		4	
Arizona	7		13		1	
New Mexico	1		2		2	
Utah			2		1	
Nevada			1		2	
Pacific						
Washington	2		7		7	
Oregon	2		3		3	
California	28	2	148	1	34	7
Alaska					1	
Hawaii					1	
Puerto Rico						
Guam						

TOTALS

NORTHEAST	229	113	948	21	127	6
NORTH CENTRAL	45	2	206	1	128	2
SOUTH	59	1	276	1	114	3
WEST	44	2	187	1	61	7
Other						
TOTALS	378	118	1617	24	430	18

there were also 124 day schools (kindergarten, elementary and high schools) under Conservative, Reform or other non-Orthodox auspices. (Above figures based upon Torah, Umesorah and American Association for Jewish Education directories for the years cited). Although most day schools (particularly Orthodox day schools) are in the Northeast area (including New York, Pennsylvania, New Jersey, Massachusetts and Connecticut) every American Jewish community of at least 7500 people now has a day school. Some 120 of these 495 day schools also teach Yiddish. These schools, as well as other schools that teach or teach in Yiddish, will be discussed separately under YIDDISH.

What, if anything, can the rest of ethnic America learn from the continuous variegated Jewish educational experience vis-a-vis Hebrew? Perhaps very little since American Jewry was never Hebrew speaking. Even for the masses of Jewish immigrants, Hebrew functioned, if at all, not as a vernacular but as a scriptified language of ritual, prayer and textual study. Nevertheless, some thirty years have already transpired since the estabilshment of Israel. There Hebrew has become the common vernacular (and, increasingly, the mother tongue). American Jewish education has, therefore, begun to attend increasingly to vernacular, modern Hebrew, but, by all objective estimates, has accomplished very little in any of the active skills. Of course, young people are increasingly visiting Israel, going there for study and vacation, and this experience does foster some active Hebrew competence but would do so more if English were not such a widely available lingua franca there. Perhaps the Jewish experience with Hebrew should make all ethnic mother tongue groups in the USA more aware of the difficulty, nay: the improbabilty, of school-based language acquisition, maintenance and use. Where an active mother tongue community exists it should be maintained at all costs if acquisition, maintenance and use are to be maximized, for in its absence the school will simply *not* be able to fill the breach.

References: American Association for Jewish Education, *National Census of Jewish Schools*; New York, AASE (101 Fifth Avenue), New York, NY (10003).

American Association for Jewish Education. Jewish Education Directory: 1978, New York, AASE, 1978.

Torah Umesora. *Directory of Day Schools in the United States and Canada, 5737-5738/1977-1978*. New York, Torah Umesora ("National Society for Hebrew Day Schools, 229 Park Avenue South), New York, NY (10003).

Ackerman, Walter. The Jewish School System in the United States, in D. Sidorsky (ed.) *The Future of the Jewish Community in America*. New York, Basic Books, 1973.

Gold, David L. The speech and writing of Jews, in Shirley B. Heath and C.A. Ferguson, eds., *Language in the USA*. New York, Oxford, 1979.

Inbar, Efraim. The Hebrew Day School: the Orthodox communal challenge. *Journal of Ethnic Studies*, 1979, 7, 13-29.

HINDI/Urdo (Total mother tongue claimants CUS 1970: 26,253)

No information available at this time.

HMONG

Some 15,000 Hmong speakers have recently been resettled in the USA and some 50,000 more are awaiting admission. The

Hmong, traditionally a rural minority group in Laos where they constituted some 15% of the population, were indigenous allies with American official and unofficial efforts to stem the Pathet Lao take-over of Laos. With the collapse of the American effort there in 1975 some 3000 Hmong were airlifted to the USA. Most were resettled in the St. Paul area and most of the more recent arrivals have also continued to join them there. American social workers and educators are still generally unfamiliar with the Hmong, erroneously classifying them as Vietnamese. There are exceedingly few Americans who have learned Hmong and equally few Hmong who have been trained to help their compatriots adjust to the problems of modern urban life including the problem of language shift. Half of the Hmong in the USA are at least nominally Christian; the others still maintain traditional Hmongo beliefs and practices.

For further information contact the National Indochinese Clearinghouse, Center for Applied Linguistics, 1611 North Kent Street, Arlington, Virginia 22201.

HUNGARIAN (Total mother tongue claimants CUS 1970: 447,497)

The rather complete list that we have of Hungarian schools in the United States was compiled by the Hungarian Research Center, American Hungarian Foundation, New Brunswick, New Jersey. This organization also publishes the Hungarian Studies Newsletter, a very newsy review of all aspects of Hungarian American cultural activity, and seeks not only to encourage Hungarian studies among Hungarian Americans but among as wide a circle of others as well.

It is now almost 25 years since the last major influx of Hungarian immigrants (originally called "freedom fighters" because they left Hungary as a result of the failure of the 1957 uprising against Soviet control) reached the USA. Whatever impetus the newcomers initially gave to Hungarian language maintenance in the USA -- never very much to begin with due to the major gulf separating "old timers" and "newcomers" with respect to education, religion and general culture (Fishman 1966) -- has now subsided. Of the Hungarian schools that remain only two meet on a daily basis. Most of the others are Saturday schools whose contribution to language maintenance is necessarily a modest one indeed.

For further information (and for a copy of the Hungarian Studies Newsletter) contact the American Hungarian Foundation, 177 Sumerset Street, P.O. Box 1084, New Brunswick, NJ 08903. Reference: Among the Foundation's own publications Master's Thesis Related to Hungary and Hungarians Accepted in the United States and Canada, 1977, by Joseph Szeplaki, and Bibliography of Hungarian Linguistic Research in the United States and Canada, 1978, would be of most interest to students of Hungarian language maintenance in the USA. The major study of this topic is still Fishman, J.A., Hungarian Language Maintenance in the United States, Bloomington, Indiana University Publications (=v. 62 of the Uralic and Altaic Series), 1966.

ICELANDIC (Immigrants from Iceland and their children numbered just under 10,000 in 1970)

There seem to be no community ethnic mother tongue schools in the USA that teach or teach in Icelandic. Some courses are available at the college and university levels. For further information consult the Gage and Rovinsky volume listed under Danish, above.

INDIAN LANGUAGES, see Native American languages

ITALIAN (Total estimated "usual home speakers" 1975: 2,853,000;
Total mother tongue claimants CUS 1970: 4,144,315).

Although Italian is the third most frequently claimed ethnic mother tongue in the USA (coming after Spanish and German) its school-relatedness is exceptionally slight, perhaps even slighter than that pertaining to Spanish. Language maintenance in most Italian communities in American urban areas (and in a number of suburban ones as well) is a result of population concentration and the informal processes and established traditions of the family, neighborhood, church and social club.

In marked contrast to the above "folksy" approach to language teaching and language use is that of the Sciola d'Italia (50 East 69th St., New York, NY 10021), a school sponsored by the Italian Government and chartered by the Regents of the University of the State of New York. At this school -- which covers all grades through to the completion of high school -- only English and American history are taught in Italian. As in many other such schools, students who do not know Italian may be accepted into a special program in which they receive intensive instruction in Italian while they pursue others subjects in English until they can comprehend Italian sufficiently well enough to enter the regular classes. The Italian teachers at the school have all been certified in Italy and have taught in Italian schools. The English and American history teachers are also fluent in Italian. Students who complete the high school (Liceo) program are granted a New York State diploma and the diploma di Maturita Scientifica. The latter entitles recipients to immediate and direct entry into any Italian university at the graduate school level (e.g., architecture, law, medicine, etc.).

The Italian American Committee on Education conducts a network of Saturday schools for children (as well as evening courses for adults). Somewhat similar efforts are sponsored on a smaller scale by a few other organizations. In some cases, some Italian government support is provided to these schools. On the other hand, the former Catholic school involvement (e.g. on the part of the Filippini order) in Italian instruction (Fucilla 1967) has now largely been discontinued. What little remains is generally related to Title VII and is oriented toward recent immigrant children and at no more than transitional bilingualism. Although this situation is not appreciably different from that which obtains in Catholic educational circles for most other ethnic mother tongue groups (e.g., French too is practically unitilized in Franco-American Catholic schools) this Catholic disengagement from ethnic mother tongue schooling has probably made less difference for speakers of Italian than for many others. Italian was never as substantially school-or literacy-related as was French (or even Polish). If something has changed at all, relative to a decade or two ago, it is the clash between conscious Italian pride, on the one hand, and Italian social (and, most recently, geographic) mobility on the other. These two forces lead in opposite directions, in so far as language maintenance is concerned, and the resolution of forces between them is far from clear. It could just be that the close-knit Italian family and neighborhood will still triumph in the end, even over social mobility but the odds are against it.

For further information contact Dr. Angelo Gimondo, Program Director, Italian American Committee on Education, 66 Court Street, 15th floor, Brooklyn, NY 11201.

References: J.C. Fucilla. *The Teaching of Italian in the United States: A Documentary History*. New Brunswick, New Jersey.

American Association of Teachers of Italian, 1967. Also: Yole Correa-Zol. The language of Italian Americans, in Shirley B. Heath and C.A. Ferguson, eds., *Language in the USA*. New York, Oxford, 1979; Barton, J.J. *Peasants and Strangers: Italians, Rumanians and Slovaks in an American City*, 1890-1950. Cambridge, Harvard University Press, 1975.

IRANIAN, see Persian

JAPANESE (Total estimated "usual home speakers" 1975: 527,000
Total mother tongue claimants CUS 1970: 408,504)

Given their indecent treatment by the American government during World War II Japanese-Americans miraculously wasted no time snapping back. They have been active on the ethnic community mother tongue school front as well, establishing a large number of language schools both on the mainland and in Hawaii. These schools are generally open only on Saturdays and provide instruction in Japanese language and culture. One of the most noteworthy networks of these schools on the mainland is the Japanese Language School Unified System in the Los Angeles area. Classes from the elementary to the high school meet for three to four hours on Saturdays and study conversational Japanese, Japanese grammar, composition, literature, history, geography, Kanj, composition, flower arrangement, calligraphy, tea ceremony, etc. They "not only strive to teach the Japanese language . . . but also help . . . students to appreciate and acquire Japanese cultural traits and personal manners. Furthermore, [they] train the students to develop a cooperative nature at home and in society." Students in the 9th grade or higher in public school may be granted foreign language credit by examination.

Another type of Japanese school in the USA is the all day school. Most of the students in these schools (there are three at present) are the children of Japanese consular or commercial personnel stationed in the USA for periods up to five years. The day school receives budgetary support from the Japanese government but also depends substantially upon the tuition fees paid by the parents. In the future such schools may attract more American born students as well.

Finally, there are also Buddhist schools, particularly in Hawaii, which teach and/or teach in Japanese. Those in Hawaii have probably never returned to their pre-World War II strength. Those on the mainland may be growing beyond their former numbers but are, on the whole, less intensive and less integrated into an intact ethnic community context.

For further information concerning Japanese language schools contact Mr. Hiroshi Okano, Chicago, Illinois 60076 (concerning day schools) and/or the Japanese Language School Unified System, 1218 Menlo Avenue, Los Angeles, California 90006, (concerning Saturday schools). For information pertaining to

Japanese schools in Hawaii contact Dr. Zino Song, Department of East Asian Languages, University of Hawaii, Honolulu, Hawaii 96822.

A Visit to a Japanese School

The Japanese School of New York is one of a group of allday schools maintained by the Japanese Government for the children of its citizens temporarily residing outside of Japan. Located in Jamaica (Queens), New York, it draws children from all over the Metropolitan New York area; approximately 70% of the student body are bussed in from locations in Westchester County, Riverdale (the Bronx), Great Neck in Nassau County, Queens, and Fort Lee, New Jersey.

As might be expected, almost all of the students at the school are Japanese-born, native speakers of Japanese. They and their parents are in the United States on a temporary basis, usually for a period of five to eight years, depending on contractual agreements between a parent and his/her employer. A large majority of the school's students return to Japan for high school education, even if their parents contract keeps the rest of the family in the United States; in such cases, the child lives with relatives or is sent to boarding school until his/her family returns to Japan. Approximately 70% of students are male.

Housed in a modern, two-floor building in Jamaica, the school is a bright, cheerful, bustling place. Bilingual signs adorn the walls, and a showcase near the main entrance/contains displays of Japanese ceramics, woodwork and dolls in traditional dress. With approximately 230 students, the physical facilities are being used to capacity; a long waiting list of students (some entered on the list before they have left Japan) attests to the fact that the school's services are much in demand. Classrooms are small, but adequate for the (approximately) 23 students who occupy each. The atmosphere in classes is businesslike, but informal: students are attentive and industrious, although whispering with neighbours is common. Clothing is casual; all students are dressed in American-style clothing, many of the boys in jeans, T-shirts and sneakers. Casual conversation, both in the classroom and in the hallways, is almost exclusively in Japanese, the one exception being when students address a non-Japanese-speaking teacher or visitor.

When it was established in 1975, the school was authorized by the State of New York to offer elementary instruction, and admitted children into grades three through 6. Since that time, the State of New York has authorized an extension of the range of instruction: the school now operates grades five through nine. The extension through ninth grade has allowed the school to fulfil its goal of preparing students to take high school entrance examinations in Japan.

The typical school day is broken down into seven 40-minute instructional periods, or 280 minutes of classroom time. Between 75% and 80% of the school day involves instruction through Japanese: Japanese, Mathematics, Science, Social Studies, Music, Physical Education (and Industrial Arts and Homemaking, in the upper grades) are taught in Japanese by native speakers of the language. Of 19 Japanese teachers in the school, 14 are sent by the Japanese Government, on three year contracts, after which time they return to Japan. The remaining Japanese teachers are Japanese nationals residing in the United States. The bulk of textbooks and curricula used in the school are sent by the Government of Japan (a shipment arrives at the beginning of each year) and correspond to the ones being used in schools in Japan.

The English-language component of the program comprises 20% to 25% of the available instuuctional time. English is tuaght five times per week, in classes that have been subdivided according to student ability. Those students with least proficiency in English are taught using traditional ESL methods. Middle-ability level groups contain students with varying levels of English proficiency, each of whom is functioning below grade level but above the level of the least proficient group. Where there are students functioning at, or near, grade level, a third ability group is formed. Both American and British texts are used for English language instruction; curricula are relatively flexible, taking into account the needs and abilities of students.

In addition to English, American Social Studies and Arts are taught using English as the medium of instruction, American Social Studies for one period per week and Art, twice per week. The five teachers teaching or teaching in English are American, native speakers of English, two of whom are fluent in Japanese. American Studies and Art are taught without textbooks, using materials prepared by the teachers involved.

Both teachers and administrators view the school and its program as an important compromise between the American and the Japanese educational systems. On the one hand, they say, relatively strict adherence to the Japanese curriculum is both desirable and necessary, in order that students be well-prepared to (re-) enter the fiercely competitive school system in Japan. On the other hand, the English component of the program attempts to equip their students to cope with life in the United STates, and perhaps to enter American high schools, should they remain in the United States.

JEWISH Languages, see Yiddish and/or Hebrew and/or Judesmo

JUDESMO

The prospects of Judesmo/Judezmo/Dzhudezmo (also referred to as Ladino, Spanyolit, Judeo-Espanol) in the USA have improved slightly in the past few years but the future of the language -- particularly in literacy-related functions -- is shakey at best. There does not seem to be a Sephardic community mother tongue school anywhere in the USA today. Although the language still has several thousand speakers and many more "understanders." The improvement referred to above refers to the formation of the Judezmo Society by a group of University students and the intermitant appearance of its newsletter Adelantre! as well as other publications. In recent years Judesmo has also been taught at Yeshiva University, New York University and Columbia University. The past glories of the language have received regular attention in the American Sephardi. The future of the language is still of very little general concern among those in whose patrimony it figures.

For further information contact The Judezmo Society, 4594 Bedford Avenue, Brooklyn, New York, 11235. Information re Judezmo related research, meetings, publications, programs, etc. is often found in the Jewish Folklore and Ethnology Newsletter issued by the American Folklore Society and the Yivo.

References: Bunis, David M. A Guide to Reading and Writing Judezmo. New York, Adelantre! The Judezmo Society, 1975.

Gold, D. The speech and writing of Jews, in Shirley B. Heath and C.A. Ferguson Language in the USA. New York, Oxford, 1979.

KOREAN (Total estimated "usual home speakers" 1975: 249,000.
Total mother tongue claimants CUS 1970: 53,528)

This relatively small community has managed to establish a relatively large number of mother tongue schools. By and large, these are church affiliated Saturday schools, most Korean churches being either Korean Church, Methodist or Presbyterian. In addition there are unaffiliated, communal language-and-culture schools which constitute about a third of the total. The students at either type of school are largely immigrants themselves or the children of immigrants.

Korean has experienced rather extensive writing system reform since the end of the second World War. Although characters are still employed these have been modified (simplified) and have phonetic rather than ideographic values. It is not at this time clear to me whether this fargoing revision was in any way influenced by the long term Japanese occupation of Korea (in Japanese too one of the three writing systems employed is entirely phonetic rather than ideographic), nor whether the Korean ethnic mother tongue schools in the USA have all adopted the revised writing system. Many ethnic communities in the USA are more linguistically (and graphically) conservative than are the motherland from which which they hail. In some instances this is due to foreign occupants or foreign influences to which their ethnic motherlands are exposed, the expatriate communities in the USA serving as staunch defenders of the undefiled and authentic ethnolinguistic traditions. In other cases this is due to the conservative response of threatened and alarmed minorities while their kinsmen in the "old country" can afford to experiment with "new fangled" spellings and writing systems the minority communities outside of the ethnic motherland cannot afford such a luxury. Deviations from "the original pattern" are viewed (and perhaps rightly so) as tending to weaken the entire language-and-culture maintenance enterprise. Ethnic culture in the USA does change, of course, but its rationale is normally that of continuity, defense, preservation, guardianship and caution. In a few instances, viz the Old Order Amish, the Old Order Mennonites, the Hutterites and the Hasidim, this stance is formerly ideological and implemented. In most other cases it is a posture that co-exists together with appreciable overt behavioral and philosophical interaction with and acceptance of the Anglo-American economic, political, and cultural mainstream. The resulting tensions between these two discrepant orientations, one for ethnically encumbered and the other for ethnically unencumbered pursuites, are often beyond the compartmentalization capacity of minority ethnolinguistic systems, particularly when the bulk of reward and recognition derives from the realm of ethnically unencumbered pursuites. The Korean ethnic mother tongue community's resolution of the contradictory forces to which it is exposed remains to be studied.

For further information contact Dr. Byounghye Chang, Asian Bilingual Curriculum Development Center, Seton Hall University, South Orange, New Jersey 07079.

LATVIAN/Lettish (First and second generation Latvian Americans numbered 86,413 in 1970)

The Latvian ethnic mother tongue community is perhaps the most active among the post World War II immigrants whose home countries fell under the Soviet heel. This plethora of

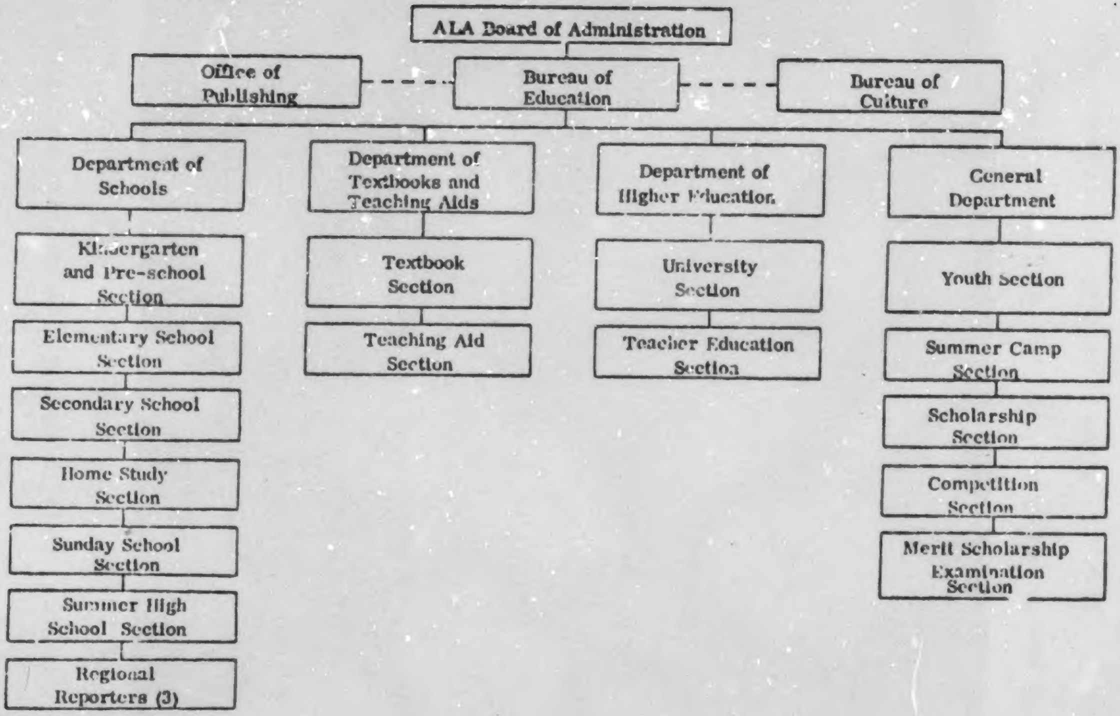
ALA Board of Administration
Office of Publishing
Bureau of Education
Bureau of Culture
Department of Schools
Department of Textbooks and Teaching Aids
Department of Higher Education
General Department
Kindergarten and Pre-school Section
Elementary School Section
Secondary School Section
Home Study Section
Sunday School Section
Summer High School Section
Regional Reporters (3)
Textbook Section
Teaching Aid Section
University Section
Teacher Education Section
Youth Section
Summer Camp Section
Scholarship Section
Competition Section
Merit Scholarship Examination Section

Figure 1. Structure of the ALA Bureau of Education--1973.

(ZINTA SANDERS 1979)

activity -- which includes churches, cultural societies, sports groups and welfare organizations -- is also fully recognizable in the educational realm. A network of schools is affiliated with the American Latvian Association in the United States. The ALA prepares and publishes school texts and teaching materials, organizes regional teachers conferences, plans school curricula, gathers statistical data, engages in teacher preparation, operates a home-study division for children who do not live near any Latvian mother tongue school, and provides awards to superior students -- all on a volunteer basis (Sanders 1979).

In addition to the ALA-affiliated schools -- most of which are one day a week schools -- a number of congregations (primarily of the Latvian Evangelical Lutheran Church) support schools of their own unaffiliated with ALA. A majority of the ALA affiliated schools are also congregationally affiliated. The peak year for Latvian community mother tongue schools in the USA was 1960-61, when the ALA listed 58 schools with an enrollment of 2000 pupils. Today there are 40 schools at all levels and of all types with a proportionately smaller enrollment. Classes meet for approximately three hours per week and are devoted to religion, language, literature, geography and history of Latvia, folk singing, folk dancing and other Latvian arts. There are three summer high schools held in summer camps in three different regions of the USA. For the past ten years there has also been an ALA sponsored 7 week summer program at Western Michigan University during which time a Latvian Teacher's Seminar is also held there to provide young (American born) school teachers with the knowledge needed to teach in Latvian schools in their localities.

For further information concerning Latvian ethnic community mother tongue schools in the USA contact Bureau of Education, American Latvian Association in the United States, Inc., 400 Hurley Avenue, P.O. Box 432, Rockville, Maryland 20850. Note the various departments and sections of the Bureau in the table of organization, below.

Reference: Sanders, Zinta. Latvian Education in the United States: antecedents and development of supplementary schools. Journal of Ethnic Studies, 1979, 7, 31-42.

LEMKO, see Carpatho-Rusyn

LITHUANIAN (Total mother tongue claimants CUS 1970: 292,820)

Although operating on a somewhat smaller scale and at a lesser level of organization, the Lithuanian community ethnic mother tongue picture in the USA is very similar to the Latvian one, both in many of its internal dynamics as well as in many of the external structures that obtain. Most of the schools are Sasurday schools and although some of them are church (usually Roman Catholic) related most of them are not.

The major societal difference between Latvians and Lithuanians in the USA is that an appreciable number of the latter arrived in the USA before 1920 and, as a result, there are proportionately more 3rd generation Lithuanian-Americans than Latvian Americans. Since the major modernization of Lithuanian occurred subsequent to 1920 there are noticeable differences in the grammars as well as in the lexicons of Lithuanian as spoken by "old timers" and their children, on the one hand, and by "newcomers" and their children, on the other hand. Since the mass is now also performed in Lithuanian and since modern standard Lithuanian is used in the mass, the mass functions as another avenue for learning this variety of the language for "old timers" and their children/grandchildren. This "dialect" difference (indicative as it is of intra-communal differences) plus the general lack of assistance from church authorities (with a few noteworthy exceptions) may be co-responsible for the generally lower state of Lithuanian language maintenance in the USA relative to that of the Latvians.

For further information contact Mr. B.P. Juodelis, chairman, Lithuanian Educational Council of USA, Inc., 912 Plainfield Rd., Downers Grove, Illinois 60515. English language publications on Lithuanian topics are available from Darbininkas, 341 Highland, Brooklyn, NY 11207.

References: Alilunas, L.J. Lithuanians in the United States. San Francisco R and E Research Association, [n.d.]

Greene, V. For God and Country: The Rise of Polish and Lithuanian Consciousness in America, 1860-1910. Madison, State Historical Society of Wisconsin, 1975.

NATIVE AMERICAN LANGUAGES (Total mother tongue claimants CUS 1970: 268,205)

Because of the large number of (regretably) small languages involved, all Native American controlled mother tongue schools will be treated here collectively. Of all of the languages involved only three (Cherokee, Dakota [including Sioux] and Navajo) have been related to literacy to any appreciable degree and in a stable, continuous fashion and, therefore, to literacy-based education as well. Some 16 others have (or have had) a more minor relationship of this kind (Apache [Western], Choctaw, Cocopa, Comanche, Creek, Crow, Hopi, Mikasuki, Nez Perce, Paiute [Northern], Papago-Pima, Tewa, Tiwa, Towa, Ute and Zim) and, in some cases at least, literacy related (rather then merely oral) schooling in their ethnic mother tongues may be (re)established. Beyond these 19 there are yet others, particularly among the Alaskan Eskimos, among whom interest in school use of (or in school instruction via) their language is growing even though implementation of this interest is very recent and, at times, unreliable.

The major recent factor facilitating Native American ethnic mother tongue schooling has been the willingness of the Bureau of Indian Affairs to contract with various (not by any means all) Indian nations whereby the latter will operate schools for their own children using BIA funds rather than have the BIA continue to operate such schools as in the past. As a result some 50 "Indian Controlled School Boards" have come into being which operate schools in which children spend 2-4 hours a day learning and/or learning in their ethnic mother tongue. The result is an often unprecedented level of literacy among the younger generation which is in marked contrast with that of their parents and grandparents. Indeed youngsters often speak the language better as well, and often are taught long neglected songs, dances, arts and crafts, clothing and grooming styles, etc. Obviously, such results reflect community support (indeed, community pressure) in this direction rather than school curricular innovation alone. Interestingly enough, the above results have been obtained not only without a drop in English attainments but, indeed, with a rise in such attainments (Rosier and Holm 1979).

Nevertheless, after all is said and done, the majority of Native American children still receive no exposure to their mother tongue in their literacy related education, whether they attend public schools or schools directly conducted by the Bureau of Indian Affairs. Indeed, many of these languages are at the verge of extinction and others have been "recalled from the grave," so to speak, by efforts to revive them or to teach children to at least sing or chant them, or to recognize certain phrases in them. The cruel distinction of Native American cultures continues apace, perhaps without bloodshed as in years gone by, but not without alienation, disorientation, mental and physical illness, and irreparable loss of cultural values, practices and sensitivities as well as the languages in which these are authentically expressed. The only ray of light in this dismal picture is the growing activity of Native Americans themselves in their own education, government, economic development, legal protection, territorial recovery and cultural direction. In each of these respects some improved future for their mother tongues becomes possible.

For further information write to: Coalition of Indian Controlled School Boards, 511 16th Street, Denver, Colorado 80202; Indian Education Department, Center for Applied Linguistics, 1611 N. Kent Street, Arlington, VA 22209; National Tribal Chairman's Fund, Inc., 2760 29th Street, Suite 204, Boulder, Colorado 80302; Association of American Indian Affairs, 432 Park Avenue S., New York, NY 10016.

References: Rosier, P. and W. Holm. Saad naaki beel na'nitin:

Teaching by means of two languages (Navajo and English at Rock Point Community School). Arlington, VA, CAL, 1979.

John-Stiner, Vera and Helgi Osterreich. Learning Styles among Pueblo Children. Albuquerque, College of Education, University of New Mexico, 1975 (mimeo).

Rebert, R. (ed.) Bilingual Education for American Indians. Washington, D.C., U.S.B.I.A., 1971.

Kari, James and B. Spolsky. Trends in the study of Athapaskan language maintenance and bilingualism, in J.A. Fishman (ed.) Advances in the Study of Societal Multilingualism. The Hague, Mouton, 1978, 635-664.

Leap, William. American Indian languages; Walker, W. Native American Writing Systems; Taylor, R. Allan. Indian lingua francas, all three in Shirley B. Heath and C.A. Ferguson (eds.) Language in the USA. New York, Oxford University Press, 1979.

A Visit to a Native American Community School

The Rock Point School is one of five on the Navajo reservation that the Bureau of Indian Affairs has "contracted out" to a school board of elected local representatives. It is now ten years that the Rock Point School Board has managed the community's school (Kindergarten through grade 10), disposing of BIA funds as well as more modest funds from Title I, VII, etc. The school is the "major industry" at Rock Point. Except for a few families still engaged in agriculture or in sheep raising, most adults work for this School Board: as teachers, extra curricular instructors, bus drivers, custodians, cooks, repairmen, "school visitors" (= school observers) or school board members. As a result the boundaries between the school and the community (culturally, economically, politically, tec) are difficult to maintain. The school and the community are literally, rather than just figuratively, one.

Three hundred fifty students attend the school, 100 of whom board in the dormatories because their families live too far away or in areas not reachable by roads during long periods of the year. Rock Point is roughly 100 miles from the nearest large Anglo-American town (Farmington, NM). As a result most children are Navajo dominant when they arrive in school, some are monolingual Navajo and only a very few (children of "returnees" or of Anglo teachers) are in need of Navajo-as-a-Second-Language instruction. Reading/writing begins first in Navajo and starts in English in the second grade. It takes a few years before the children read as well in English as in Navajo since English is not greatly needed (neither oral English, nor written English nor read English) outside of the school walls. Nevertheless, by the eighth grade students read English at the national norm (although they are still slightly behind that norm in mathematics). The school has been ingenious in setting up situations that require active English use outside of formal classroom activity. Similar ingenuity re mathematics is harder to come by.

An extensive program of extra-curricular offerings is very popular. It includes typing, home economics and sewing, in the "modern" sector, and Navajo dancing, singing, basket weaving, netting and leather woodwork, in the "traditional" sector. Several traditional dances and songs (as well as the traditional Navajo hairdress) have been revived by the school as a result of school board and parental interest. Parental/school board recommendations have also led to a stress on Navajo kinship patterns (e.g., "non-incestial dancing", i.e. dancing in which kinship rules define admissable partners) in the social studies curriculum. Social studies is taught in Navajo throughout the school program as is science. Mathematics, on the other hand, is consistently studied in English. The school has helped innovate many of the Navajo terms in the social studies area.

Two thirds of the teaching personnel is now Navajo, the proportion rising slowly year after year as more and more Rock Pointers qualify for such work. Teachers do not need State Education Department certification -- nor does the school as a whole -- since the school does not operate under State Education jurisdiction but, rather, under that of the BIA. Nevertheless, most teachers, whether Anglo or Navajo, are certified, as are the administrators, and the contract schools in general are functioning far more effectively than are the ESL only BIA schools (non-contract) public schools (under State Education Department control) on the reservation. Indeed, in many respects the school is very similar to its monolingual counterparts throughout the country. St. Patrick's Day decorations predominate in March, as do St. Valentine's in February. Children are called by their English names (traditional Navajo names are now reserved in ritual contexts). Children's compositions and drawings are displayed in profusion throughout the school. The school library consists entirely of English holdings. Nevertheless, the school is clearly a Navajo school, not only because Navajo art and Navajo language reports are also displayed in every room, but because Navajos themselves run the school, Navajo speech is heard on all sides, community observers visit all classes one week out of every month, and the school board meets frequently and in a modernized hogan erected on school grounds. If BIA and other federal support were to stop tomorrow the school board is dedicated to somehow continuing to operate the school as a bilingual community school. Even if the community cannot continually employ all of its graduates at its school it intends to maintain its school and to maintain it as a bilingual school so that its children will know that "there is nothing wrong with the Navajo nation or its language."

NORWEGIAN (Total mother tongue claimants CUS 1970: 612,862)

As with the other Scandinavian languages already reviewed (see Danish and Finnish above) there are no longer any Norwegian ethnic community schools teaching any part of their curriculum in Norwegian. There are, of course, college/university courses that teach Norwegian (see the Askey, Gage and Rovinsky reference listed under Danish, above). In addition there are one or two summer language camps conducted by midwestern colleges -- e.g. Concordia College, Moorehead, Minnesota -- (not necessarily for Norwegian derived children). Finally, there are classes in Norwegian under the aegis of the Sons of Norway (offered at its headquarters in Minneapolis as well as at several of its branches) and of the American-Scandinavian Foundation (offered in New York). In the distant past there were a number of mid-Western colleges that were conducted in Norwegian. The last of these to do so, Luther College (Decorah, Iowa) converted to English entirely at the beginning of this century. Nevertheless, the flicker of affection is still there and some churches offer a Norwegian service once a year in recognition of their origins and of their link to their tradition.

Reference:Haugen, Einar. The Norwegian Language in America. Bloomington (Indiana), Indiana University Press, 1969. (Second printing, combining the two volumes of the original 1953 edition into one volume).

PENNSYLVANISH, see German: Pennsylvania German

PERSIAN (Total mother tongue claimants CUS 1970: 20,553)

Prior to the expulsion of the Shah (1979) there were a number of informal Persian classes for Iranian youngsters throughout the USA. Their exact number is unknown and it would serve little purpose to seek to reconstruct the number of locations, students and teachers involved in view of the drastic changes that have occurred in these connections since the coming to power of the Khomeini government. There were also two part-time programs for children of consular and other government related personnel, that had the sanction of the Ministry of Education in Iran. The teachers in these programs were subsidized by the Ministry and were formerly employed in the education system in Iran. The texts and examinations used in these programs were prescribed by Ministry authorities and the credentials issued to students completing the program were accepted by the Ministry. It is too early to tell whether the new government will encourage either type of program, informal or formal, to continue.

PILIPINO, see Filipino/Pilipino

POLISH (Total mother tongue claimants CUS 1970: 2,437,938)

Undoubtedly the major Slavic language spoken in the USA, far too little information is currently available as to the number and location of the Polish ethnic community mother tongue schools currently functioning in the USA. It does seem that at least a few day schools are still functioning (both under Roman Catholic as well as under Polish National Catholic auspices) in which Polish classes are part of the daily curriculum. However the full story of the roughly 500 Polish parochial schools, past and present, that have functioned in the USA, particularly under the auspices of the Felician Sisters, certainly remains untold and unappreciated (Kuznicki 1978a, 1978b).

Still flourishing and numerous are the Saturday (or other one day) schools, courses and classes conducted either under local parental, parish or benevolent society auspices. Thus the Polish American Congress has branches throughout the country, many of which sponsor or support a Saturday school. Although no full list of these schools is currently available, a partial list reveals 20 such schools in Michigan alone. Similar (if fewer) schools are supported by the Polish Boy and Girl Scouts Association, the Polish American Folk Theatre, etc. Saturday schools in the Middle Atlantic and Mid Western states are regularly listed in the Polish American Journal (Scranton, PA). Two colleges that have contributed significantly to Polish American life are St. Mary's College (Orchard Lake, MI 48033) and Alliance College (Cambridge Springs, PA 16403). At the latter college a team of researchers (Professors Krusz, Dolzenko and Smetana) has developed a battery of Polish Language and Culture Proficiency Tests at the high school and college levels for use as exit examinations for Polish language teachers seeking certification or placement and by graduates of the Saturday schools seeking college credit for their studies.

For further information contact Polish American Congress, Inc., Michigan Division, 11333 Joseph Campau, Detroit, MI 48212.

References: Kuznicki, Sr. Ellen Marrie. The Polish American Parochial Schools, in F. Mocha (ed.) Poles in America-Bicentennial Essays. Illinois,University of Illinois at Chicago Circle, (1978a); also, by the same author: A historical perspective of the Polish American Parochial School. Polish American Studies, 1978, no. 1-2, 5-12.

Napierkowski, Thomas. Stepchild in America: Growing up Polish; also Pawlowska, Harriet. The education of Harriet Pawlowska, both in Novak, M. (ed.) Growing Up Slavic in America. Bayville, EMPAC, 1976, 9-20 and 21-27.

Greene, For God and Country, The Rise of Polish and Lithuanian Consciousness in America, 1860-1910. Madison, State Historical Society of Wisconsin, 1975.

Znaniecki-Lopata, Helena. Polish Americans: Status Competition in an Ethnic Community. Englewood Cliffs, Prentice Hall, 1976.

Kantowicz, E.R. Polish Chicago: Survival through Solidarity, in Holli, M.G. and P. d'A Jones (eds.) The Ethnic Frontier, Grand Rapids, , 1977.

PORTUGESE (Total estimated "uusal home speakers" 1975: 349,000.
Total mother tongue claimants CUS 1970: 365,300)

A surprisingly large number of Portugese schools, almost all being Saturday schools affiliated with local benevolent, recreational or social clubs, is currently functioning in the USA. The students are generally either immigrants themselves or the children of immigrants. In most cases these schools are registered with regional Portugese consulates (from which they also derive some support) so that newcomers can more easily be directed to them. The recent democratization of Portugese governmental operations has, if anything, contributed to the popularity of the Portugese ethnic community mother tongue schools in the USA and, possibly, also to the support that these receive. Brazil too is a source of Portugese speakers and of support for Portugese language use and language teaching in the USA.

For further information contact the Portugese Embassy in Washington (for a list of Portugese Career Consulates in the United States from which, in turn, lists of local schools/classes/courses can be obtained). The Brazilian Embassy in Washington distributes a regularly updated Survey of Courses in the Portugese Language, Luso Brazilian, and Latin American Area Studies Offered in Institutions of Higher Education in the United States.

ROMANY (Total mother tongue claimants CUS 1970: 1588)

No information currently available.

ROMANIAN (Total mother tongue claimants CUS 1970: 56,590)

At the present time there is no list of Romanian ethnic community mother tongue schools in the USA. Fortunately, research on this matter (and on other aspects of Romanian language maintenance in the USA) is currently under way by Roceric-Cernea and, as a result, detailed information should be forthcoming in the not too distant future.

For further information contact Mr. John Coman, President, Union and League of Romanian Societies in the USA, 215 Euclid Avenue, Cleveland, Ohio 44114, and Dr. Alexandra Roceric-Cernea, 6223 30th Street NW, Washington, D.C. 20015.

The Romanian Embassy maintains an informal and incomplete list of American colleges and universities in which Romanian is taught.

References: Barton, J.J. Peasants and Strangers: Italians, Rumanians and Slovaks in the American City, 1890-1950. Cambridge, Harvard University Press, 1975.

Wertsman, V. The Romanians in America, 1748-1974. New York, Dobbs Ferry, Oceana Publications, 1975.

RUSNIAK, see Carpatho-Rusyn

RUSSIAN (Total mother tongue claimants CUS 1970: 334,615)

Russian Orthodox churches in the USA very probably maintain affiliated schools that both teach as well as teach in Russian. Unfortunately no list of the schools is available possibly due to lingering suspicions(carried over from the "old country" and the "old days") harbored by church authorities that any such list might lead to "problems" with "the authorities." The list of local churches itself is easily available and the fact that this list is primarily in Russian reinforces my conviction that Russian is both used and taught in the emmerated churches, seminaries, administrative offices and other institutions. As in the case of obtaining information concerning Arabic it may require inquiries from more recognizable channels and/or acceptable auspices before an accurate picture of Russian community ethnic mother tongue schools will be forthcoming.

In the period 1910-1940 many of those claiming Russian mother tongue in the USA were, in fact, Jews rather than ethnic

Russians. Most of these individuals have since been (re-)-claiming Yiddish as their mother tongue. Lately, a new immigration of Russian speaking Jews has begun to appear on our shores, some 100,000 such individuals having arrived (either directly from the USSR, or directly from Israel) since 1970. These newcomers have not yet begun to sponsor either Russian or Jewish (Hebrew or Yiddish) ethnic community mother tongue schools of their own. Their Jewish identities seem to have been essentially damaged by the communist regimes general de-ethnization and specific antisemitic policies, while their eagerness to de-identify from all things Russian may well lead them to deracination in this respect as well. Their double alienation (triple, indeed, if American economic rewards are slow in coming due to general problems of inflation and unemployment) may result in serious problems for these newcomers (and particularly for their youngsters) in the coming decade.

For further information with respect to mother tongue schools either for ethnic Russians or Russian speaking Jews, contact Mrs. Anna Ellman, Board of Education, 110 Livingston Street, Room 651, Brooklyn, NY. For information concerning schools for ethnic Russians specifically, contact Department of Public Relations, Synod of Bishops of the Russian Orthodox Church Outside of Russia, 75 E. 93rd St., New York, NY 10028. Reference: Henzl, Vera M. Slavic languages in the New Environment, in Shirley B. Heath and C.A. Ferguson (eds.) Language in the USA, New York, Oxford University Press, 1979.

RUSYN, see Carpatho-Rusyn

RUTHENIANS, see Carpatho-Rusyn

SERBIAN (No estimates since 1959 [= 50,000]. Serbocroatian 1970: 239,455)

No information at this time.

SLOVAK (Total mother tongue claimants CUS 1970: 510,366)

Precise information is currently lacking concerning the number and location of Slovak community ethnic mother tongue schools. The Slovak Catholic Cultural Center, established in order to assist communities throughout the country in their efforts to maintain and strengthen Slovak language and culture in the USA, is currently seeking to locate the schools and other cultural institutions of Slovak Americans.

For further information contact Slovak Catholic Cultural Center, Benedictine Priory, 5900 W. 147th Street, Oak Forest, Illinois, 60452.

Reference: Henzl, Vera L. Slavic languages in the new environment, in Shirley B. Heath and C.A. Ferguson (eds.) Language in the USA, New York, Oxford University Press, 1979.

Novak, M. How American are you if your grandparents came from Slovakia in 1888?, in his Further Reflections on Ethnicity. Middletown (PA), Jednota, 1977, 20-37.

Matus, Margaret. Slovakia on my map, in Novak M. (ed.) Growing Up Slavic in America. Bayville, EMPAC, 1976, 28-32.

Barton, J.J. Peasants and Strangers: Italians, Rumanians and Slovaks in an American City, 1890-1950. Cambridge, Harvard University Press, 1975.

SLOVENIAN (Total mother tongue claimants CUS 1970: 82,321)

A small network of Slovenian community mother tongue schools currently functions in the USA. Most of the schools meet on Saturdays and are locally sponsored by a parent-teacher group. A few schools are church-related and church supported. Most of these schools, as well as a goodly additional number of students who study Slovenian privately or on their own, utilize the Slovenian Language Manuals (vols I and II) prepared and published by the Slovenian Research Center of America, Inc. The weekly newspaper Prosveta (Chicago) has also reprinted lessons from these manuals for several years and has reached thousands of additional students in this fashion. In addition, the Center has prepared a Slovenian Proficiency Test for the Chicago Public Schools which will have both teacher credentialing and student accrediting functions. All of the foregoing activities and accomplishments are thanks to a small number of tireless teachers and researchers headed by Dr. E. Gobetz. Several of these same individuals are also involved in and responsible for the Slovenian language and literature courses at a handful of colleges, universities and adult education centers. Nevertheless the 1970 Census revealed a marked drop (in excess of 50%) in Slovenian mother tongue claiming in the USA relative to the 1940's and 1950's as well as a marked increase in the age (from mid-twenties to mid-seventies) of the claimant. Obviously, vigorous maintenance steps -- or increased immigration from Slovenia (in Yugoslavia) -- are urgently needed if the Slovenian language is not to disappear from the American scene (Hocevar 1978).

For further information contact Dr. Edward Gobetz, Director, Slovenian Research Center of America, Inc., 29227 Eddy Rd., Willoughby Hills, Ohio 44092.

References: Paternost, . Slovenian language on Minnesota's Iron Range: Some sociolinguistic aspects of language maintenance and language shift, in Leneck, R.L. and T.F. Magner (eds.) The Dilemma of the Melting Pot: The Case of the South Slavic Languages. University Park, Pennsylvania State University Press, 1976 (= 1976, vol. 16, nos. 2-3 of General Linguistics).

SPANISH (Total estimate of "usual home speakers", 1975: 10,011,000
Total mother tongue claimants CUS 1970: 7,823,583)

Spanish community ethnic mother tongue schools are basically of three types:

(a) Roman Catholic (and, in a few cases, other religious-order-sponsored) day schools engaged in transitional Title VII bilingual education. There are dozens of programs of this kind, examples being encountered in all larger American cities in which Hispanics have settled during the past two decades and into which they continue to stream, as legal and as illegal residents, from Puerto Rico, Mexico, Central America and the Caribbean. On occasion some of these programs are unofficially maintenance oriented but, far more frequently they consciously or unconsciously pursue the avowed Title VII goals of anglification via coopting the lignuistic minority's leadership for this very purpose. The bulk of children attending Spanish community ethnic mother tongue schools are enrolled in programs of this type.

(b) Roman Catholic (and, in an extremely few cases, other-religious-order sponsored) day schools that are primarily language maintenance oriented and that are not dependent on

Title VII for their Spanish programs of instruction. The lion's share of these programs are in Puerto Rico, although, here and there, such schools are also appearing and not necessarily under church auspices (e.g. the Escuela Espana de Washington).

(c) Spanish language Alternative Schools, maintained with the help of foundations, parental groups and public funds, are springing up throughout the Chicano southwest, particularly in California and in Colorado. These schools frequently stress the economic and social problems of Hispanics/Chicanos and the Indian as well as the Hispanic roots of the Chicano people. More or less Spanish may actually be used as a medium of instruction, depending on the degree of anglification of the student population. At any rate, these schools seek to instill pride in the Spanish language and to foster facility in it.

Obviously the largest non-English language group in the USA, Spanish is seriously under-served in so far as community mother tongue schools of its own are concerned. To some extent this is due to the depressed economic status of most speakers of Spanish. To some extent it is due to the minor literacy association that most Spanish speakers have with their language. To some extent it is due to the overdependencies that Hispanics have developed on public funds, public affirmative action and public legal guarantees on the one hand, and to Roman Catholic schooling, on the other hand. The ambivalent legal status of Puerto Ricans, the special status of Spanish in Puerto Rico and of Spanish in New Mexico may explain the hesitation and reluctance of Hispanics to establish language schools and other language related institutions in the USA. Language consciousness, not to mention language loyalty and some Spanish literacy, are low among Hispanics in the USA. This represents a serious danger for the maintenance of the language, even though the ranks of its newcomers are destined to be replenished almost indefinitely. However, there is no room for a blase attitude in this connection, for if the current drift develops and estabilshes itself those Hispanics who are already anglified will become the major force in the anglification of their late-coming cousins.

For further information contact Centro de Estudios Puertorriquenos, 445 W. 59th St., Room 1206, New York, NY 10019; Institute for Urban Studies, Mid-West Council of La Roza, University of Notre Dame, Notre Dame, Indiana 46556; Dr. Francisco Hernandez, Bilingual Education Program, Sonoma State University, Rohnert Park, California 94928.

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A visit to an alternative Chicano school (by Frank García, Chicano Fellows Program, School of Education, Stanford University)

> Prologue: The school is the outcome of community struggle . . . . the reality is that we live in a racist society and because of society . . . All efforts have to be made to maintain the culture, language, and identity of our children and of our people. We want to create "whole human beings" not churn out little people. We want to socialize our children to learn, to analyze, to have "mentes criticas" (Teacher, Centro Infantil, ;977).

Introduction

The Centro Infantil de la Raza (The People's Children Center) is a pre-school program located in Oakland, California. It is designed to serve predominately Spanish-speaking children, who are between the ages of 2 1/2 and 5. There are four teachers and four teaching assistants servicing a student body of forty students. Accompanying the Centro is "La Escuelita" (the little school), a feeder program that was developed for students, graduating from the Centro Infantil. This program was developed in response to the parents wish for students to receive similar type of education at the elementary school level. The Escuelita offers kindergarten through the third grade instruction. This program will not be studied in depth, but will be mentioned throughout the case study, since the programs are based on the same philosophy and represent the same parent board. In other words, it is an integral part of the overall program of the Centro.

Goal: Que Viva La Causa (Long Live The Cause)

a) Education is political and
b) there is no education that is not political.

"La Causa" refers to the political and socio-cultural struggle of the Chicano movement. The parents and staff of the Centro feel that education should be a political tool for self-determination and for students to learn to become critical thinkers and be able to determine for themselves where they fit within this society (System of Capitalism, teacher's comment). This perspective is one that is constantly being affected by the political machine, within the federal, state, local and city, as well as the media and other social institutions around the child including those outside the school. This goal differentiates education from schooling. Education and schooling are not synonymous. Society educates through a wide variety of agencies, the family, the elders in the extended family, media, church, etc. The school takes its place among these forces. Schools are deliberate efforts by society to shape the political outlooks of new citizens. Within the classroom, the formal instructional curriculum has various ritual services and activities of the instructor, all affect the political development of the children.

Goals: Chicano Awareness

a) Relationship between Mexico and Aztlan (an aztec term meaning the area north of the antilles or what is now the U.S.)
b) La Raza Cosmica
c) The United Farm Workers
d) Appreciation of the Spanish language

The study of Chicano history and heritage is considered an important element in the cultural and political development of the child. This includes the knowledge of the students' "roots" from Mexico and their relation to Chicanos in Aztlan. The United Farm Workers Union is considered a primary contributor to the continuing struggle for social justice and equality. Students are taught to appreciate their home language as an important entity in their culture and a transmitter of culture. It is considered a political tool for communication.

Goal: Elimination of Sexist Roles

a) Girls playing in the kitchen and dancing
b) Boys roughing it
c) Equalization od feminine and masculine roles

Roles in this society generally stereotype girls and women in submissive roles. The Centro is strongly opposed to such practices. They want to disprove the myth of the "macho" male. They define it as something positive, not like many feminists and social scientists have equated it with male chauvinism. They see the family and culture as ". . . a constantly changing organism, it is not stagnant. Machos are providers and supporters of the family. They do not all treat women badly. . . like we learn from television and books, that women should be home, pregnant and in the kitchen. We want our children to have respect for each other as individuals, both culturally and sexually. We will not use any sexist materials in our classes; we will not reinforce stereotypes (teacher interview)."

Goal: More Interracial Knowledge: Eliminate Racism

a) Specifically Chinese, since they share the play yard with Chinese children.
b) Individual Latin American cultures depending on the background of the children at the Centro, etc.
c) Blacks, the community at large.

This society is seen as a perpetrator of racism, racist thinking and ethnocentristic determinism. The staff explained that most schools deal with the issue of racism in a superficial manner. They attempt to discredit the racial myths and do not allow any racial slurs toward other ethnic groups. They share play yards with the Chinese counterpart of the Centro (different philosophy) and thus they have real interaction with children of other cultures and have cultural exchanges by visiting and conducting tasks together. This is done also in regards to the Black culture as well as with Anglo children.

Goal: Self-esteem as a Productive Worker

a) Growing vegetable gardens
b) Planting indoor plants
c) Practical crafts

Students are taught the importance of manual labor and working people, and the kinds of jobs their parents have. They visit where their parents work, to acquaint them with the environment that their parents spend time in and what the roles of working class people are in their community. This is combined with the growing of vegetables in order for the children to understand the process that fruits and vegetables come from and that they do not "just come out of a can." This shows children not to be afraid of rigorous work and makes them willing to do manual assignments for the good of the people around them.

Goal: Cooperative attitudes vs. Competitive

There is a great stress on children learning to cooperate and work collectively in the classroom, play yard and extend it to the home. It is expected that children share toys, work on projects together, and help each other. The intent is to instill the attitudes of a sense of good behavior, truthfulness, honesty, self-discipline, diligence in work and care of possessions. They learn to be individuals and show responsibility toward the school and more specifically the work group (this is discussed in more detail in the curriculum section). A sense of accountability as an individual effecting the group. Acting for one's self without consideration for others is considered negative attitudes. Selfishness is not reinforced.

Goal: Spanish should be the predominate language.

a) English will be learned without any special emphasis.
b) English should be spoken only to those children where parents specifically request it.

A statement was made that the Centro has no formal language planning except that they take the entire day of the child into consideration. In interviewing teachers it seemed that there is an informal planning of language use. There are indications that there is conscious planning. One instructor mentioned; ". . . We do not have a 50/50 Spanish/English program. The learning of languages does not work in a vacuum. 95% of the time is spent utilizing the Spanish language. It compensates for the loss of time spent in English, which is all around them." Thus, the instructors do not deal with language learning processes working in a vacuum. They are aware of societal forces effecting language use. Another teacher cited: ". . . Most of the communication with their friends is in English, many of their family members (other siblings) speak predominately English, the institutions around them like the television and radio are predominately in English, so it is not a 50/50 situation." This notion refers back to the issue of maintenance of language and culture. The teacher's intent is to reinforce the language of the home and work toward pride and full understanding of their home language, especially as an equally (status wide) good communicable language. Contrary to what traditionally has been a negative thing in public school practices of Spanish language exclusion (U.S. Commission on Civil Rights, 1972).

Setting

The physical layout of the Centro consists of a bright, large open area divided only by natural boundaries (such as book cases, desk areas, chairs arranged in a circular manner, and other natural partitions). Political and cultural themes dominate the displays of the Centro. There are many silk-screened posters that reflect political and cultural messages and those that are informative, announcing community events. Large multi-colored murals are on several walls. These were painted by local artists and the students. They depict topics such as Aztec life, styles, designs and symbols. Also, they are related to events in Chicano history with particular images of farm workers in the fields. Their political emphasis is greatly exemplified by the types of posters that are displayed (such as Che Guevara, a cuban revolutionary doctor, who was instrumental in the overthrow of the Batista regime; Free Argentinian Political Prisoners; Barlow Benividez was Murdered, this is a local issue where a young Chicano was shot by a police officer and the community is trying to get the officer convicted for murder . . . an extension of police brutality; and a poster announcing the upcoming protest rally against the controversial Bakke decision). In other areas of the school, there are displays of the children's work with a captain explaining their art work. There are two parricularly interesting displays: (1) A large map of their community (Fruitvale area of Oakland) and it's entitled "El Barrio de Oakland-Aztalan (The Neighborhood of Oakland)." The children's drawings of community organizations are marked in their proper location (i.e. Clinica de la Raza People's Clinic), Oakland Street Academy (an alternative high school) Barrio Youth Center, etc. This was the children's idea after they had a lesson on their community and took field trips to the different organizations, where they spoke with the community workers. On the map there are colored pins that signify each student's family name and where they live. A student explained to me that this map "tells you where your friends and classmates live." "It serves to help students understand where they live and where the community resources are located, it also lets students know where their community is and what it looks like," as stated by a parent aide. (2) A collage of workers of different ethnic groups. There is an inscription on the top saying "Dia de los Trabajadores - 1 de Mayo (International Worker's Day - May 1). Underneath the collage is written "Cooperation is working together/ Cooperacion es trabajando juntos."

Curriculum

The day begins at 7:30 a.m. with free activities until 8:30 a.m. when breakfast is served. At 9:00 a.m. the escuelita begins so they leave to another adjacent building. The 2 and 3 year olds are at the main building and the 4 and 5 year olds at the other adjacent building. There are forty (40) students at the Centro. They are divided into three distinct groups according to age. The groups receive symbolic names in Spanish with the smallest group being "Los Pollitos" (the little chicks), the middle size children are "Los Palamos (the Doves), and the largest group "Los Aguilas" (the Eagles, symbol of Mexico). It is expected that the older children assist in taking care of the younger children. This is done regardless whether they are blood relation. They have a kind of big brother/big sister system, that functions very well.

In turn these groups of students are further broken up into what they term "Brigadas" (brigades). Brigadas study weekly political themes. The theme that was studied the week I observed was the issue of farmworkers. "They studied the kind of work that they do, the conditions that they live and work under, the issue of pesticides and what the farm workers' union is striving for. This lesson was to coincide with the visit by Cesar Chavez, United Farm Workers Union President. The children were so excited and honored that they made pictures and wanted to prepare a program in honor of his visit. They decided to sing "De Colores" because they knew that it was the theme song that the union is known for (teacher interview)."

In the group interview the teachers explained that they take several perspectives. They begin with the Si Mismo (or the self). It's where they learn about themselves . . . who they are . . . their nationality . . . their bodies . . . their being. . . They progress to the family (or as they prefer to call it La Familia). They learn what their part and contribution is to the family within the unit, what the nuclear family is, the way the extended family works, the need to do their part in the family. A special emphasis is also given to the concept of the family, as in the concept of "Carnalismo" (brotherhood among Peoples). This was very aptly defined by one particular teacher: "This means that they as a people should have respect and integrity for other peoples and to treat them as they were from your own family. That's the real concept of 'La Familia for us and our children'."

This same kind of approach of looking and learning about themselves and their family from a very political and cultural perspective is undertaken when they study the: (1) barrio (neighborhood); (2) the community; (3) the city; (4) Aztlan; (5) el mundo (the world) and (6) el universo (the universe). These activities are undertaken in a way to have all the children learn about the world around them from a perspective coming from within.

Discipline and Preventive Discipline

The school is oriented toward the student. The teachers and students interact in a real way, when there are stipulations where discipline needs to be taken or when the child is aggressive, the teachers feel that it is important to think about how the child is going to be disciplined or dealt with, so there is a change in his/her attitude. How the child will act is taken into consideration. When discipline needs application, they are very careful in explaining to the children how and why they need to be punished. The coordinator of the program explicitly describes her perspective of this process:

> "We indoctrinate students through the setting that we provide. We feel that we must provide a setting that will prepare our children for society. Now! The intention is to teach them to depend on their own self-discipline instead of having to live by other peoples' limits. The notion is to facilitate personal realization instead of external discipline."

When teachers discipline children at the Centro, they ask them why they did the particular thing that is disapproved of. Then it is explained to them that it either disturbs the class (or persons effected) or that it hurts or bothers others. They try to instill in the children to have a "mente critica" (critical thinking). This concept is similar to Paulo Freire's (1975) education for critical consciousness"

> ". . . In the learning process the only person who really learns is she/he who appropriates what is learned, who apprehends and thereby reinvents that learning; she/he is able to apply the appropriate learning to concrete existential situations. On the other hand, the person who is filled by another with 'contents' whose meaning she/he is not aware of, which contradicts his/her way of being, cannot learn because she/he is not challenged."

When questioned, the teacher's group elaborated that Freire's notion is the source of their understanding. Critical consciousness is achieved by having a mente critica.

The Centro also practices Preventive discipline. The children learn to discipline themselves. The Aguilas are reinforced to be role models for the younger children. In a group activity that was onserved, where one child had been misbehaving that morning. The other children heard the instructor tell the child that she had acted badly, like a brat . . . somehow, although the student was told confidentially, by the end of the day the other children were telling her to quit acting like a brat. The word got around to the older children, who also talked to her. At the end of the day her attitude and behavior had observably changed. In this case, it seems that peer group pressure was more effective than if the teacher had done the entire disciplining. The students saw it as their responsibility to help the student correct her misbehaving and told her so.

Another classroom observation consisted of the instructor reading a story entitled Agoya de Austria. The story is about a young girl who would not help her family at home (rural Austria). The instructor explained that everyone had to be quiet in order for everyone to hear and understand what the story was about. Several children remained talking, so he repeated that everyone should be quiet or they would have to leave the story area. One youngster continued to talk, so he sent her to another area in the class to sit and be quiet, but close enough so she could hear the story. Several minutes later, another child began to talk, this time a boy did the same thing. The teacher explained why he was having to isolate the children that were disrupting the session. After the story, the teacher had the children discuss the plot of the story. One of the children used an analogy of the story and her home. She mentioned that her sister never wanted to do any chores at home. She said it was important for children to clean up their rooms and help their parents by obeying them. The teacher asked the children if it applied to the way children should behave at school. One child answered; Yes, like _________ and __________ (referring to the children who had been disrupting the class). We were trying to listen to the story but they kept making noise. It was a good story too because it was about how to be good." The two children who had caused the commotion squirmed in their chairs and looked embarrassed. The session ended and it was time for recess. The teacher excused the students and asked the two students to wait to speak to him. The teacher asked them what they thought about what happened and why he had to send them to another part of the room. They both seemed to understand. The little girl said that she would apologize to Los Palomos. The teacher then acknowledged them, hugged them both and sent them out to recess. I questioned the instructor about his impression of the incident. He explained that the little boy was a fairly new student and had been at a very permissive day care. His parents were also very permissive. When he came he was very violent and abusive to other children. The little girl had been merely following the boy's lead. The little boy was no longer violent and abusive but he was at times somewhat disruptive and talked too much at the wrong times. Group censorship helps to instill self-discipline.

Collectivity: Working in Groups

Most of the curricular activities seemed to take place in groups. The instructors and parent aides work very closely together in planning and implementing the lesson. The teacher and the assistant were almost indistinguishable except the teacher seemed to take the lead a little more. Team-teaching seemed to dominate, although at times the teacher and the assistant would each take a separate group doing different activities. These activities were group efforts, in which individuals had to produce a part of a larger project

The school applies a concept that one of the teachers coined "La Junta." It is a critical meeting session that is held after an important group learning session. This is a significant time that is set aside everyday to discuss and summarize the day's activities and accomplishments. The researcher was fortunate to be able to observe a Junta in session. The junta began at the sound of the music heard throughout the Centro. The music acts as a bell letting everyone know that it is time for meeting their juntas according to brigadas. Two particular items were discussed: (1) a summary of the day's accomplishments and (2) a discussion about a visiting story teller that will be returning at the request of the children.

This day the group which consisted of about twelve (12) children had divided up into several groups. Each group was asked to report to the others abuot what they had done in their groups. The teacher would recognize each group adult and in turn the teacher would report on the activities accomplished by each individual. The group would very enthusiastically give every group an applause. The teacher reported in an interview that ". . . in public schools, children that make trouble get all the attention. Children who cause trouble need some of the attention, but so do the students that do well. La Junta serves to acknowledge each individual for the good work they have done. This is crucial for the student's self-image. They should know that their contribution is valuable. We like to reflect on the good things that happen."

The teacher announced that the storyteller would be coming in several days. He explained that she was coming because the group had asked that she come again. The teacher asked if there was anything that they wanted to do for her since she was such a good friend of the Centro. After discussion, the children decided to sing two songs for her: (1) De Colores and (2) El Conejo. The dynamics of this process were extremely impressive. After they practiced the songs, the teacher asked the children to describe what the songs were about. Most of the discussion was on El Conejo (the rabbit). El Conejo is about a hunter who goes out hunting for a rabbit and shoots the rabbit and misses. The song is very graphically descriptive, where it includes the firing sounds (bang, bang) the rifle. As they were singing the song, their faces would light up when the hunter would miss the rabbit. One child exclaimed ". . . animals are alive like people, it is not right to kill animals. They don't do anything wrong to us." The teacher then mentioned that people sometimes do not realize that animals are part of nature. He explained the nature of the cyclical process. Children seemed to be saying that people should be in tune with nature.

Political Socialization and the School

The school has developed and is developing with a political consciousness as implemented by the teachers and parents. The children seem to be absorbing these attributes and attitudes toward the school, work, society, and politics by the expressions they make in classes and the observed behavior, when dealing with politically and culturally emphasized tasks that are performed. The instructors interviewed all seemed to be very consistent with the kind of children they want to socialize. The parents and staff do not see the Centro as an ordinary school, they are involved in a struggle . . . for self-determination by developing a political consciousness for themselves and their children by creating a mente critica within themselves. They are attempting to maintain an educational environment that may at times contradict and conflict with the realities of contemporary society. The staff analyzes the physical plant, curriculum content, student-teacher interaction and discipline from a political context. This makes the Centro a strong philosophically oriented program and unique among bilingual programs.

> Classrooms and schools are deliberate efforts of society, by modern and modernizing polities to shape the political outlooks of new citizens. Within the classroom the formal curriculum of instruction, various ritual activities, and the activities of the teacher all effect the political development of youngsters (Dawson, Prewitt and Dawson, 1977).

In the case of the Centro, the school seems to stand with the family and peer groups as one of the most significant agents of political socialization. The school provides the child with the knowledge about the political world and their role within that system. It equips the children with more concrete perceptions of political institutions and relationships. The school generally transmits the consensual values and attitudes of the society. The Centro presents an alternative to the traditional approach. It has a completely different orientation from the mainstream schools. It attempts to make youth into political analysts.

SUB-CARPATHIAN RUS, see Carpatho-Rusyn

SWEDISH (Total mother tongue claimants CUS 1970: 626,102)

As with the other Scandinavian languages, (see Danish, Finnish, Norwegian, above) Swedish too experienced a virtual end to immigration several generations ago. Since the end of World War II the few school-age immigrant children still arriving from Sweden tend to understand (if not to speak) English quite well because English is a required subject in all Swedish schools. On the whole, therefore, Swedish, like all other Scandinavian or Norse Studies has "graduated" from the ethnic community per se to the commercial language school and/or to the general college and university. Among the latter are several colleges initially established by Swedish churches (e.g., Augustana College, Rock Island, IL, Gustavis Adolphus College, St. Peter, Minn., etc.) Finally, note that a handful (half a handful) of Swedish community ethnic mother tongue schools do exist today notwithstanding all of the above. Perhaps the recent "rebirth of ethnicity" will lead to the establishment of a few more.

For further information consult D.E. Ashley, G.G. Gage, R.T. Rovinsky, Nordic Area Studies in North America. Lawrence (Kansas), Society for the Advancement of Scandinavian Study and Allen Press, 1976.

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TAGALOG, see Filipino/Pilipino

THAI (Total mother tongue claimants CUS 1970: 14,416)

Various Buddhist Temples utilize Thai and teach it to the children of affiliated families. A full list of these Temples is available from the Office of the Public Relations Attache, Royal Thai Embassy, 2300 Kolarama Rd., NW, Washington, D.C. 20008.

TIBETAN (Total mother tongue claimants CUS 1970: 352)

As in the case of Chinese, Japanese, Khmer, Sinhalese and Thai (see above), so also in the case of Tibetan are there Buddhist Temples that use and teach Tibetan in connection with teaching (Vajrayana) Buddhism and Tibetan culture (including Tibetan herbal medicine, philosophy and religion, cooking, etc.). In addition to conversational Tibetan (at various levels) some Temples also offer instruction in classical Tibetan. Since most Temples are independent and unrelated to each other a central address for further information might be The Tibet Society, Inc., Indiana University, Goodbody Hall 101, Bloomington, Indiana 47401.

Note: There are also Vietnamese and many many other Buddhist groups that remain to be studied vis-a-vis language use and language teaching.

TURKISH (Total mother tongue claimants CUS 1970: 24,123)

UKRAINIAN (Total mother tongue claimants CUS 1970: 249,351)

The world of Ukrainian ethnic community mother tongue schooling is still an active and sizable one, although it too is at least somewhat past its prime. There are three types of sponsorship for Ukrainian schools:

(a) Consistory of the Ukrainian Orthodox Church sponsored schools. No name and address list of these schools is currently available but they are ten in number and enroll approximately 1000 pupils.

(b) Roman Catholic sponsored schools. Many Ukrainians are affiliated with the Ukrainian Catholic (= Uniate) branch of the (Roman, i.e. Western) Catholic Church (in its Philadelphia, Stamford and Chicago eparchies) and this branch sponsors 31 day schools for some 7000 students. All of these schools teach Ukrainian as well as conduct some of their classes in Ukrainian. One college is also conducted under this sponsorship, namely, St. Basil's College, Stamford, Connecticut 06902.

(c) Saturday schools. Over three dozen Saturday (or other one-day-a-week) schools are functioning and are attended by some 3000 students. Most of these schools are affiliated with the Educational Council (Skilna Rada) U.C.C.A. These schools commonly meet for four-hour sessions and are still usually geared to pupils with native or near native proficiency in Ukrainian. Most students are the children of immigrants although third generation students are also not uncommon.

As the numbers of students in the above schools diminishes, slowly to be sure but yet surely, the number of college and university courses in Ukrainian rises. This latter phenomenon, although gratifying to Ukrainian language-and-culture leaders, is nevertheless worrysome because of its seeming reciprocal relationship to the former. The professional routinization and de-ethnization of higher Ukrainian studies is not a development that the community or its leadership welcomes but it has not been able to reverse the trend. Hopes for increased future immigration from the Ukraine (paralleling the current Soviet Jewish immigration) are often mentioned but the realization of these hopes is probably also not within the community's political power.

For additional information contact Consistory of Ukrainian Orthodox Church, P.O. Box 495, South Bond Brook, NJ 08880 (att: Prof. G. Bobrowsky);Ukrainian Catholic Diocese of Stamford, Bishop's Chancery, 161 Glenbrook Road, Stamford, CT, 06902; Educational Council - UCCA, P.O. Box 391, Cooper Station, New York, NY 10003 (att: Dr. I. Huryn); Selfreliance Association of American Ukrainians, 98 Second Avenue, New York, NY 10003.

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A visit to a Ukrainian community ethnic mother tongue school

Ukrainian community schools in the USA reveal the substantial diversity that characterizes the community itself. There are all day schools and Saturday schools; there are schools under Roman Catholic (Byzantine Rite) auspices, others under Ukrainian Orthodox Church auspices, and still others under secular ("cultural") organizational auspices. Many of the schools in smaller mining towns in Pennsylvania are now attended overwhelmingly by American born 3rd generation students. Others, in urban centers that have benefitted from post World War II immigration, are attended by children whose parents were immigrants and even by children who were themselves born abroad. More of the latter are now expected, both from the Ukraine itself and from Ukrainian immigrant communities originally established in Latin America and now resettling in the USA. Finally, Ukrainian community schools reveal the substantial and recent impact of social mobility and neighborhood change experienced by the populations whom they have served.

At the Holy Ghost School in Brooklyn only some 5 out of 150 students are now of Ukrainian parentage. Some 18 years ago, when the school and the church with which it is affiliated were erected, the neighborhood surrounding them both was still appreciably Ukrainian. Today this is no longer the case and the school serves an ethnically mixed Catholic population eager to take advantage of the school's low tuition ($350 per year) and its "no nonsense" educational program. Ukrainian language and culture are offered to any students who might be interested and some 13 students of non-Ukrainian parentage currently join the 5 that are of Ukrainian heritage for two half hour lessons a week devoted to these subjects. Ukrainian is offered only in grades 3 to 6. Grades 1-2 are considered too young for the additional burden; grades 7-8 are considered "too hard to control" in connection with this subject area.

The demographic and curricular circumstances at St. George's School in Manhattan are currently far better than at the Holy Ghost school but might be viewed as slowly moving in the same direction. Boasting an enrollment of some 100 pupils per year in the early post-World War II years (even before a high school was added to the original elementary school), the school now has less than a total of 300 students (combining both levels) due to continuing exodus to the suburbs from the "old neighborhood" (one which has seen a succession of immigrant groups for the past two centuries) during the past few decades. Nevertheless, some 80% of the students now in attendance still walk to school, the neighborhood boasts several Ukrainian shops (foodstuffs, books, religious articles, travel, restaurants), churches and organization headquarters. Many of those who moved away still frequent the "old neighborhood" for shopping, entertainment and religious services and a Saturday school (with as many children as the all day school) provides their children with full 12 year curriculum. Thus, although the number of students is diminishing, it is still substantial and there is a definite sense of Ukrainian neighborhood associated with it.

Ukrainian language, literature, history and geography are taught in all grades for 40 minutes per day five times a week. In addition, Ukrainian is used in religious instruction (masses are now given in Ukrainian as well as in Old Church Slavonic) -- twice a week -- and in crafts instruction -- once a week. Almost all students (half of whom are foreign born) speak Ukrainian at home (and to their teachers, all of whom know Ukrainian, even if they teach general subjects), and several speak Ukrainian to each other. The school's ethno-religious efforts are buttressed by a scout organization, an annual street carnival, and by Ukrainian courses at a nearby University (with which the school co-sponsors an annual Ukrainian Day). The State Regents examination in Ukrainian (newly instituted in 1976) and a school requirement that a 12th year of Ukrainian must be passed for graduation all help raise student achievement in this area. Ukrainian is not a frill, even though it takes up only 15% of the school day.

The school's texts are from various diaspora sources (Philadelphia, New York, Canada, Australia). Its teachers of Ukrainian are currently still foreign born in the all day school but, increasingly, American born in the Saturday school. English reading and printing begin in the first grade, as are Ukrainian reading and writing/printing. No particular difficulties are encountered in this approach, even though some letters have different phonetic values (e.g. Ukrainian g is pronounced as the English d) in the two languages. In the upper grades students are studying and discussing advanced literary and historical selections with apparent ease and with equally apparent interest. The Czarist and Soviet suppression of Ukrainian is much stressed and this develops a sense of responsibility in the students for safeguarding their heritage.

Nevertheless, there is a certain poignancy to the fact that their former neighbors who have resettled in the suburbs have established no all day schools of their own. Whether their churches and Saturday schools will be sufficient to the task of maintaining their children within the ethnolinguistic fold is still far from clear and a source of constant concern.

WHITE RUSSIAN, see Byelorussian

WHITE RUTHENIAN, see Byelorussian

VIETNAMESE (Persons of Vietnamese "background" 1976: 150,000 [Waggoner 1978])

YIDDISH (Total mother tongue claimants CUS 1970: 1,593,993)

There are two major and importantly different community mother tongue school systems teaching and teaching in Yiddish in the USA today; one is secular, relatively small today and shrinking, the other is ultra-orthodox in religion, larger and may still be growing or at least holding its own. In addition to these two disparate worlds of Yiddish community ethnic mother tongue schooling, there are a few additional language related activities that may be small in size but significant in impact.

Secular Yiddish schooling reached its zenith in the 30's with hundreds of schools and tens of thousands of students. At that time it was ideologically differentiated into Labor Zionist, Socialist, Communist and neutralist camps. The camps remain to this very day but only the erstwhile socialists still maintain a network of some two dozen weekday afternoon schools known as the I.L. Peretz Workmen Circle schools. These schools now follow a liberal (rather than a strictly socialist) line and a curriculum which is also pro-Israel, sympathetic to various religious traditions and includes some attention to Hebrew as well as paying major attention to Yiddish language, literature, Jewish history and holidays. The communist schools never regrouped after the McCarthyite period and, to the extent that they still exist, are not only fewer and smaller but rarely visible to boot. Obviously, the graduates of the W.C. schools attain only positive attitudes and modest language skills as a result of their schooling. The graduates of the Sunday schools attain even less, particularly in so far as active language skills are concerned.

Ultra-orthodox Yiddish schooling is the only Yiddish schooling in the USA today that involves any appreciable number of students of Yiddish mother tongue. Nevertheless, even these schools (all of the day schools and several of them day high schools) also deal with a sizable number of students (approaching half of their total enrollment of circa 30,000) for whom Yiddish is not their mother tongue but a language learned and used in school and in a limited number of school sponsored activities. Generally speaking the graduates of these schools can speak at least semi-fluently, read quite freely (although rarely) and understand well nigh completely. Whereas the overall increase in orthodox day schools has increased 21% (from 307 to 371) from 1970-71 to 1977=78, the number of such schools teaching in Yiddish has increased from 79 to 117, i.e., by 48%. These 117 schools now constitute 32% of the total of 371 orthodox day schools. On the other hand, among 107 non-orthodox day schools there is only 1 that teaches or teaches in Yiddish. Thus, it is quite evident that the association between Yiddish and American day schools is specifically an association within the orthodox fold. The details of this latter association are revealed in TableY1, below, which covers the 25 year period 1953-1978.

TABLE Y1

ORTHODOX DAY SCHOOLS TEACHING IN YIDDISH

Year	1 Total # of ODS	2 # teaching Yiddish	$\frac{2}{1}$
1952-53	144	25	17%
1960-61	213	67	32%
1970-71	307	79	26%
1977-78	371	117	32%
Increase from 1952-53 to 1960-61	48%	168%	
1960-61 to 1970-71	44%	18%	
1970-71 to 1977-78	21%	48%	

Why it is that this new spurt has occurred in the number of Yiddish teaching Orthodox day schools is not clear at this time. Birth rate factors may well be involved, the ultra-orthodox birth rate being larger not only from the general Jewish rate but from the general orthodox rate as well. There may be a concentration (or NY) factor as well since the Yiddish teaching Yeshivas are almost all in the Northeast (113 out of 118), whereas this is less so for orthodox day **schools** that do not teach in **Yiddish** (54 out of 377). Concentration may foster the opening of new schools even when they are initially low in enrollment, because of the awareness of the population reservoir upon which they can draw.

Beyond the above two major worlds of Yiddish schooling (the secular and the orthodox) there is also the often incohate world of adult courses in Yiddish at community centers and synagogues as well as the growing but still tiny world of Yiddish at the college and university level. The first of these two has yet to be reviewed in detail, whether as to number or content. The second is an undoubted source of prestige for Yiddish but also presents the very evident danger of routinization and de-ethnization from within, i.e., from students and professors who identify with academia and its problems and rewards, rather than with those of the ethnic mother tongue community.

For further information contact Workmen's Circle Education Department, 45 East 33rd Street, New York, NY 10016; Torah Umesorah, 229 Park Avenue South, New York, NY 10003; Yugntruf: Youth for Yiddish, 3328 Bainbridge Avenue, Bronx, NY 10467.

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MULTILINGUAL

A few multilingual schools (schools in which two or more languages other than English are used as media of instruction) do have genuinely multiethnic community roots. Thus there is a school utilizing both Spanish and German in Texas, another utilizing both Spanish and Ute (a Native American language) in Colorado, yet another utilizing French and Italian in Rhode Island, etc. Similarly, there are several day schools utilizing Title VII funds for transitional bilingual education with several different immigrant student populations simultaneously (e.g., Spanish and Italian). All of these schools are few in number, relatively recent in origin, and in many cases, of unpredictable longevity because of population mobility, on the one hand, and the unreliability of outside funding, on the other.

Another category of multilingual schools are those that are unrelated to ethnic communities from the outset. These schools are very similar to private, non-ethnic French schools mentioned above, and, indeed, they all do teach partially through French. The United Nations International School is of this latter type and so is the Washington International School. These schools are of importance for any student of ethnic mother tongue schooling in the USA because they provide a basis of comparison in so far as language learning and use is concerned. How much can be accomplished by good teachers, texts, curricula and students, without any ethnic community outside of the school to provide useful opportunities, membership identity and social purpose to language learning. The answer would seem to be "quite a bit" if we are dealing with carefully selected, able, self-motivating students drawn largely from homes where this type of education is highly valued. However, it should be admitted that if the graduates of these schools do not travel or settle abroad after graduation, or do not find employment in occupations that require and reward their special linguistic skills, that these quickly become passive and, ultimately, hard to reactivate. Thus, these schools are an odd mirror (inverse) image of ethnic community mother tongue schools. The latter often have a natural, ongoing reward systems requiring language use but lack the funds for optimal teachers, materials, programs, etc. Conversely, the non-ethnic bi- and multilingual schools possess funds, optimal materials, optimal teachers, optimal pupils, optimal programs, etc., but lack natural links to a natural community of speakers, members, worshippers, i.e. they lack the bonds of kinship and authenticity. Finally there are, unfortunately, a growing number of ethnic community mother tongue schools that have serious lacks on both fronts. As ethnic groups in the USA disperse, di-ethnicize, re-linguify and re-ethnicize, many of their schools, linger on for years, even for decades, without any real community links, in so far as pupil language use and related behaviors are concerned. The schools "hang on the air", so to speak, often being neither here nor there, neither schools nor contributors to ethnic community processes. This danger, above all, must be faced by ethnic America today if its community mother tongue schools are to be more effective and are to be worthy of their name.

A visit to a multilingual school

Multilingual Enrichment at the Washington International School

The elitist concept of bilingual education (as something broadening, humanizing, sensitizing and facilitating) is alive and well in the USA but it has been upstaged by a WIS, a school attended by a goodly number of center-city children on scholarships. All students receive roughly half of their education (from nursery through grade 12) in either French or Spanish. Some 20% of the pupils are either of Francophone or Hispanoparlante parentage; for them then, WIS is also a language maintenance opportunity.

The school (actually two schools: an elementary school and a secondary school) is a busy, happy, maze of rooms, decorated alcoves and corridors. The teachers must all be mother-tongue speakers of the languages they employ as media of instruction (although they may come from any country of the world) and obviously enjoy working at a school where parents and children alike are dedicated to bilingual education as an enriching experience. With this elan the lack of space, the thin partitions separating Spanish and French subsections of the same grade and the obvious financial needs that peak through here and there seem to add to the charm of the school rather than detract from its effectiveness.

The staff is constantly on the lookout for new materials, better methods or innovative curricula. Children are grouped within grades not only by differences in language mastery (since new children are annually admitted into all grades in view of Washington's constantly changing consular community), but also by "maturity" and a variety of individual considerations. The school also has a rich extra-curricula program (dramatics, sports, and additional languages such as Dutch and Farsi) and a constant flow of admiring visitors. It has been in existence since 1966 and its graduates are now entering colleges and universities in various countries. Those interested in studying abroad can do so easily via qualifying for the Internation Baccalaureate Diploma for which the WIS prepares them. Other schools in the Washington area also offer enrichment bilingual education (e.g. the private Four Corners School and The Gorman School as well as the public Oyster Bilingual Elementary School) but WIS remains a beacon in its own home town and cannot be upstaged.

Conclusions

1. The world of ethnic community mother tongue schooling in the USA is large (some 5000 units having been located and many more remaining as yet unfound) and venegated (some 4 dozen different language groups) or many more than that if the various native American nations are to be counted separately rather than lumped under one catchall designation).

2. The largest groups, in terms of the numbers of schools and pupils, pertain to Hebrew (day schools), German (Old Order), Greek (Orthodox), and Yiddish (Orthodox), these four languages-contexts alone accounting for roughly a third of the total community ethnic mother tongue schooling universe. Their schools are all under religious auspices and are largely or overwhelmingly day schools. Their languages all have strong traditional functions and their family-and-neighborhood systems are intact and protected from de-ethnization. The numbers of their schools and pupils continue to grow.

3. Some of the oldest non-English mother tongue communities in the USA have almost entirely lost their ethnic mother tongue schools. The Scandinavian languages and French are most clearly in this category. However, these languages are still frequently taught in the USA, but usually not under ethnic community auspices nor as much at the elementary as at higher levels of education.

4. Many newer (recent immigration derived) ethnic communities have vibrant and still effective ethnic mother tongue school "systems, e.g., Armenians, Chinese, Croatians, Estonians, Koreans, Japanese, Latvians, Poles, Ukrainians, etc. However many of these groups are currently past their

peaks in terms of community based schools, although the number of colleges and universities offering instruction in their languages continues to rise.

5. Still obviously growing in numbers, in addition to the schools mentioned in 2, above, are also the schools teaching and teaching in Spanish, Japanese, and probably also Chinese and other far Eastern and South Asian languages.

6. Largely unknown and uncounted at this time are ethnic community mother tongue schools that teach and teach in Arabic, Russian, Serbian, Slovak,in the various languages related to Buddhist worship and traditional life and in various other European, Asian and African languages, e.g., Albanian, Basque, Irish, Bulgarian, Dutch, Frisian, Hawaiian, Haitian Creole, Romani, Rumanian, Turkish, languages of India, Vietnamese, etc.

7. European immigrant children recently arriving in the USA are often less likely to be attracted to or to be long enrolled in ethnic community mother tongue schools because of their substantial modernization and mastery of English prior to arrival in the USA.

8. In addition the languages of tradition-oriented groups, the language groups that have experienced strong nationalistic, religious or liberation movements, either prior to or subsequent to arrival in the USA, maintain their schools longer than do groups that may be substantially larger but that have not had such authenticity protecting experiences.

9. The number of high schools (not to mention tertiary schools) involved in ethnic community mother tongue schooling is extremely limited. On the other hand, with the exception

of the groups mentioned in 2, above, most other groups are engaged primarily in no more than one-day-a-week ethnic mother tongue schooling (usually on Sundays). The combination of low intensity in terms of number of hours per week, plus brief exposure, in terms of number of years, does not bode well for school contribution to the language maintenance efforts of the communities involved.

10. An unmixed blessing, from the point of view of the futre of ethnic community mother tongue education is the constant "promotion" of these languages to the college/university level where ethnic community control usually no longer obtains. This promotion often draws off funds and intellectual leadership from the community and exacts the price of de-ethnization and professionalization for the "prestige" that it provides.

11. With the exception of the schools listed under 2, above, all of which are oriented primarily toward American born children, and, more broadly, with the exception of day schools under direct community control (i.e., not under the control of an extra-communal non-ethnic or other-ethnic hierarchy, there is little evidence that ethnic community mother tongue schools make much of a contribution to mother tongue acquisition, development, use or retention. Even in the case of the day school the contributions that are often claimed and documented in these connections are hardly independent contributions in the sense that they depend crucially on school-and-community interaction rather than being attributable to the school per se.

12. Nevertheless, ethnic community mother tongue schools play a role in ethnic community life far above and

beyond whatever contributions they may make on the language front. They are institutions that help define identity, ideals, ideology, goals and purpose. They help foster and mobilize affect and activity. They imply and express the ethnomoral dimension of community life. They represent integrative aspirations without which alienation and dislocation would be greater. More and more they define intimately legitimate ways of being particular kinds of Americans.

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CHAPTER 9

WHY DO SOME ETHNIC MOTHER-TONGUE SCHOOLS ACCOMPLISH MORE THAN OTHERS?

The schools to be described and discussed in this chapter represent a portion of the universe of ethnically-supported bilingual education schools in the United States. Although we have gone further in cataloguing ethnic mother tongue schools than has anyone else (including the senior author in his Language Loyalties study, 1960-63), the magnitude of the task coupled with schedule demands required that data collection proceed before the universe of these schools could be exhaustively ennumerated. Accordingly, 1,140 schools located by mid-April of 1979 were sent the questionnaire (see Appendix 1) described below. The replies received from 124 schools provided the data to be examined in this chapter. Table 1 summarizes the number of questionnaires distributed and the number of replies received for each language.

The Questionnaire

The data collection instrument comprised five sections, each designed to obtain information about one of the following aspects of the schools:

1. The school as a whole
2. The students
3. The teachers
4. The parents
5. The curriculum

Although the questionnaire only contained 36 questions, data scoring procedures produced 143 different variables.

This chapter will be devoted to summarizing the data obtained from the questionnaire in two ways, namely (1) by describing the schools in terms of selected variables and (2) by reporting the results of two multiple regression analyses which predicted self-reported English achievements and self-reported non-English Co-Medium of Instruction (CMI) accomplishments of the schools.

DESCRIBING THE SCHOOLS

The Schools

The 124 schools comprising the sample represent 23 different language groups or Co-Medium of Instruction (CMI) conditions, drawn from 33 states plus Guam and Puerto Rico; Table 2 presents the number of schools in the sample for each state. Three different school types are represented in the data: 33% of the sample schools are allday schools, i.e., schools which children attend in lieu of public schools; 23% of the sample are supplementary weekday afternoon schools and 44% of the sample are supplementary weekend schools, i.e., schools which are attended by children who also attend public schools and/or by adults who have completed their schooling. Table 3 summarizes the number of schools of each type for each language.

Affiliation. Of the 124 schools surveyed, 54 schools (44%) claimed affiliation with a religious body; 22 were Catholic schools, 9 were affiliated with Protestant denominations, 3 were Jewish schools and 17 claimed Orthodox (mainly Greek Orthodox) affiliation. The Catholic and Jewish schools were primarily allday schools, whereas the Protestant and Orthodox schools were distributed among the three school types, with a slight tendancy for more schools to be of the weekday afternoon and weekend, i.e. supplementary, varieties. Twenty seven of the religiously-affiliated schools (50%) were allday schools, 10 (19%) were weekday afternoon schools and 17 schools (31%) weekend schools, with religiously affiliated schools comprising 66% of the allday school sample, 34% of the weekday afternoon sample and 3[illegible]% of the weekend schools sampled.

Forty eight percent of the schools polled reported association with or sponsorship by an ethnic, cultural or fraternal organization; 27%, 52% and 61% of the allday, weekday afternoon and weekend schools respectively. With respect to ownership, 5% of the schools were owned by an individual or two to three individuals, these schools being mainly allday schools; approximately 30% of the schools were cooperatively owned by the parents of the student body.

Age of Schools. Approximately 43% of the schools which responded to our questionnaire were 15 years old or younger i.e., established after 1964, suggesting that one aspect of the recent rebirth of ethnicity in the U.S.A. (from the 1960's to the present) was the establishment of ethnic mother tongue schools. In this connection, it is of interest to note that the phenomenon of relatively new schools was slightly more pronounced among the weekday afternoon schools than either weekend or allday schools, the percentages of new schools in each subsample being 52%, 41% and 37% respectively.

Level of Education. The majority of allday schools in the sample were elementary schools (68%), with a smaller proportion secondary schools or elementary and secondary schools (27%). The allday schools were not at all involved in adult education per se, and only minimally involved in any sort of postsecondary education (two of the 41 allday schools or less than 5%). Weekend schools, in contrast, tended to report more involvement with high school level education and with adult education; 44% of the weekend schools were either only secondary schools or secondary and elementary schools, and 30% of the weekend schools identified themselves as postsecondary or adult education centers. Weekday afternoon schools showed yet another pattern; 28% of them were elementary schools, 17% were involved in secondary school education and approximately 55% provided postsecondary or adult instruction.

Intensity of Instruction. With respect to the number of days per week that the schools in our sample met, the data indicated large (expected) variation across type of school. All of the 54 weekend schools met one day per week; 90% of the allday schools met five days per week, the other 10% 6 days a week; the weekday afternoon schools showed the greatest intrasample variability, ranging from 45% of them who met one day per week to 3% who met 6 days per week (2 days per week, 17%; 3 days per week, 10%; 5 days per week, 21%). The overall average was 2.7 days per week.

The intensity of schooling expressed in hours per week roughly corresponded to the intensity in days per week described above. Over 70% of the allday schools met for at least 30 hours per week. The weekday afternoon schools and weekend schools, as would be expected, met far less frequently: 92% of the weekend schools and 75% of the weekday afternoon schools offered 5 hours or less of instruction time per week.

With respect to number of weeks per year, most of the schools polled ran fairly long school years; overall, 85% of the schools operated on school years that ran at least 30 weeks (overall average = 35.8 weeks).

School Funding. Public funding was infrequently reported by the schools in the sample. Ten schools (8% of the sample) reported receiving federal Title VII funds, i.e., funds specifically allocated for support of bilingual education: of the ten, nine were allday schools, one a weekday afternoon school; none of the 54 weekend schools was Title VII-funded. With respect to public funds not specifically directed toward bilingual education, 29 schools (23% of the sample) were receiving other public monies; of the 29, 26 schools or 90% were allday schools. Eighty five percent of the schools in the survey (including all but four of the 83 supplementary schools) reported that their regular operating educational budgets included no public funds at all.

How then, are these non-public schools being funded? Our questionnaire requested information concerning the proportions of annual budget derived from four sources: tuition; contributions from parents/immediate community; contributions from sponsoring religious or ethnocultural/fraternal organizations; public funding. Overall, the average proportions of annual budget from these sources were 50%, 18%, 19% and 7% respectively.

It should be noted, however, that these overall average proportions obscure differences across school types. As described above, allday schools were more likely to be (at least partially) publically-funded than were the supplementary schools. For many of the supplementary schools, the 7% of budget from public funding suggested by the overall averages is in fact 0%. The data also indicate that the budgets of weekend schools tended to rely more heavily on income from tuition than did those of allday schools or weekday afternoon schools, and that allday schools' budgets tended to rely less on contributions from parents/immediate community than did the budgets of weekend schools.

With respect to tuition, dollar amounts varied widely across individual schools (from a low of $0. to a high of $1800.) and across school type. As might be expected, tuition was higher for many allday schools than for the supplementary schools: 71% of allday schools reported annual tuition to be $250. or more, compared with 6% of weekend schools (3 schools) and 0% of weekday afternoon schools. It should be noted that substantial proportions of all three types of school, specifically 20%, 28% and 17% of allday, weekday afternoon and weekend schools respectively, reported no tuition was charged. If, overall, 50% of operating budgets were coming from tuition, some of the schools in our sample are running on very small budgets indeed!

School Size/Scope. The average program length available in the sample schools was 8.3 years of study, with over 85% of the schools offering more than five years of schooling. The number of students enrolled in the schools varied widely, from a low fo four students in one school to a high of 1300 students in another; overall average number of students per school was 139 (with a standard deviation of 184). Roughly 56% of the allday schools had student populations greater than 200 students; of the 29 schools with enrollmen-s of over 200 students, 79% were allday schools, 14% weekday afternoon schools and 7% weekend schools. Thus, not surprisingly, the tendancy was for allday schools to be handling greater numbers of student than the supplementary schools. On average, student enrollment was almost balanced with respect to the distribution of males and females, with an average 47.5% of students male, across schools. Roughly 5% of the schools were at least 75% female, less than 2% at least 75% male.

Student Nativity. In an attempt to understand the nativity of the school populations, we looked at the percentage of schools of each type reporting greater than 50% of their students to fall into the following categories: Mainland American born students whose parents are also Mainland American born; Mainland American born students whose parents are not Mainland American born; and foreign born students. The data indicate somewhat different profiles of nativity for the three school types.

Fifty four percent of the allday sample reported over 50% of their students to be Mainland born Americans of Mainland American born parents; weekday afternoon and weekend schools reported 38% and 16% of their respective samples to fit this criterion. A look at the figures for Mainland born children of foreign born parents reveals a different pattern; 15% of allday schools, compared with 48% of weekday afternoon schools and 54% of weekend schools. The number of schools reporting greater than 50% foreign born students is substantially smaller than for the other nativity categories: 17%, 14% and 7% of allday schools, weekday afternoon schools and weekend schools respectively. It appears then, that fairly large numbers of schools have sizeable "native-born-of-native-born" populations and, that of the school types, high proportions of this type of student are least likely in weekend schools. On the other hand, large proportions of mainland American born students whose parents are foreign born are least likely found in Allday schools. Large proportions of foreign born students are less likely overall, and appear to be least frequently found in the weekend schools.

With respect to the ethnic background of students relative to the CMI being used in the schools, large differences were found across school types. Forty one percent of allday schools, 21% of weekday afternoon schools and only 6% of weekend schools reported that greater than 10% of their students were not of the ethnic background implied by their CMI.

Parents

Half of the schools in our sample reprted that at least 80% of the parents of their students are fluent speakers of the CMI; 80% of the schools reprted that at least half of the parents speak CMI fluently, suggesting that large numbers of students coming into the schools have been exposed to CMI prior to school entrance. High levels of parental fluency are found relatively evenly across the three types of schools: 44%, 41% and 52% of allday, weekday afternoon and weekend schools repsectively reported at least 80% of parents to be fluent CMI speakers.

Fluency rates for English in our sample are somewhat differently distributed than were those relating to CMI. Almost 35% of the schools reported that all of the parents spoke fluent English; over 70% of such schools were weekend schools (56% of the weekend schools sampled).

14% were weekday afternoon schools (21% of the weekday afternoon schools sampled) and 14% allday schools (15% of the allday schools in the sample). Over half of the schools reported that at least 90% of parents were fluent English speakers; again, the distribution across type of school was uneven, with 69% of weekend schools, as against 31% of weekday afternoon schools and 37% of allday schools reporting the high English fluency rates.

With respect to the neighborhoods that parents were living in and from which the student populations were drawn, there is some variation with type of school. Twenty seven percent of the sample of allday schools, 3% of weekday afternoon schools, 0% of weekend schools reported that at least 90% of parents lived in neighborhoods that are heavily populated by speakers of their CMI; 105 of the allday schools, 14% of weekday afternoon schools, 6% of weekend schools report 95% of parents to be living in neighborhoods moderately populated by CMI-speakers; and 32% of allday schools, 55% of weekday afternoon schools, 70% of weekend schools report at least 95% of parents to be living in neighbourhoods negligibly populated by CMI-speakers.

Thus students in the weekend schools, although as likely to have CMI-speaking parents as are students in the other two types of schools, are less likely to be exposed, on a day-to-day basis, to CMI-speaking individuals in their communities. Further, given the English fluency of their parents and the reward systems operative in this country which are contingent on English usuage, it is unlikely that these children hear large amounts of CMI from their parents.

Teaching Staff

In accordance with enrollment figures, the data on size of teaching staff suggest that many of the schools in the sample are relatively small; 90 schools (over 70%) reported total number of teachers to be 10 or fewer. Of the schools with greater than 10 teachers on staff, 50% were allday schools (comprising 41% of the allday schools sampled), 47% were weekend schools (30% of the weekend schools sampled) and 3% were weekday afternoon schools (3% of the weekday afternoon schools). Thus, allday schools and weekend schools tended to be the larger schools. The range of total number of teachers in the schools went from a low of one teacher (in 10 schools) to a high of 58 teachers in one (weekend) school; the average number of teachers per school overall was 9.

With respect to the number of teachers who teach or teach in the CMI, roughly 75% (92 schools) of the sample report 8 or fewer CMI teachers. Of the schools reporting more than 8 CMI teachers, 68% were weekend schools (39% of the total weekend school sample), 30% were allday schools (22% of the allday school sample) and 3% were weekday afternoon schools. The average number of CMI teachers for the whole sample was approximately 7. These data suggest that most of the schools with large numbers of CMI teachers are weekend schools and, taken together with the data on total number of teachers per school, suggest that the weekend schools have the highest proportions of CMI teachers relative to total teaching staff.

The proportions of CMI teachers with specific teacher training varies somewhat with school type. 46% of allday schools, 55% of weekday afternoon schools and 31% of weekend schools reported that all of their teachers had professional training the teaching of/in CMI. At the other end of the proportion-of-teachers-with-training continnum, the profile is somewhat different: 22% of allday, 24% of weekday afternoon and 17% of weekend schools reported that none of their CMI teachers had had specific training -- similar proportions for all school types.

Nativity. The nativity of CMI teachers is demonstrably different across school types. When asked for the proportion of (CMI) teaching staff that was Mainland American born with two parents who were Mainland American born, 56% of allday schools (23 schools) reported that over 50% of their teachers fall into this category, as contrasted with 10% (3 schools) of the weekday afternoon schools and none of the weekend schools. Twenty five percent of the allday schools (and none of either type of supplementary schools) reported 100% of their teaching staff to be American born of mainland born parents. The percentages of foreign born teachers are strikingly different: 91% of weekend schools and 83% of weekday afternoon schools reported more tha half their teachers to be non-Mailand American born; 41% of weekend and 62% of weekday afternoon schools report their entire complement of teachers to be foreign born. 34% of the allday schools reported over 50% of staff to be foreign born, with 17% of these schools having all non-Mailand American born teachers.

Salaries. Average annual salary for teachers of/in CMI varied widely in the sample, with important differences in salary according to school type. Although the overall mean salary for CMI teachers across all schools types was roughly $3550., 76% of weekday afternoon schools and 94% of weekend schools reported average salaries below that average figure, ~~with~~ as compared with only 7% for allday schools. Thus, allday school~~s~~ CMI teachers are receiving much higher salaries than are teachers in the two types of supplementary schools -- not unexpected, given the differences in total school time across the school types.

Language Skills. A variety of questions about teachers' language skills were asked, relating to oral and literacy skills in both English and the CMI. With respect to teachers' English speech skills, all three school types appear roughly equivalent: 66% of allday schools, 55% of weekday afternoon schools and, interestingly, 74% of weekend schools reported that all teachers on staff were fluent speakers of English. With respect to reading and writing skills in English, again the school types were roughly equivalent: 59%, 45% and 63% of allday schools, weekday afternoon schools and weekend schools report all of their teachers to be fully literate.

It is in CMI skills that differences related to school type appear. When asked about teachers' CMI speaking abilities, 20% of allday schools reported all teachers in the ethnic/religious division to be fluent in the CMI, a figure which contrasts sharply with the 76% and 89% of weekday afternoon and weekend schools respectively. The gap between the allday schools and the supplementary schools was apprent in the data relating to full teaching staff literacy in the CMI, as well: 17% of allday schools, as compared with 66% of weekday afternoon schools and 83% of weekend schools reported all of their teachers to be fluent readers and writers of the CMI.

CMI Programs

One question of interest in the present context is the proportion of students receiving any instruction via the CMI, in the various types of schools. It is clear that overall, the schools responding to our questionnaire were providing CMI instruction to large proportions of their student populations; overall 81% of the students were receiving some amount of CMI instruction in the schools polled.

Breaking down the schools by type reveals that the data from weekend schools made a strong contribution to the overall average. If we ask what proportion of the sample of each school type reported that all of their students were receiving CMI instruction, the data are revealing; 46%, 59% and 85% of allday, weekday afternoon and weekend schools respectively. Data relating to proportions of schools reporting at least 80% of students being instructed via CMI show the same pattern; 55% of allday schools, 69% of weekday afternoon schools and 93% of weekend schools. Thus, greater proportions of students are receiving instruction via the CMI in weekend schools than in allday or weekday afternoon schools although overall, the figures are high.

With respect to the proportion of time used for CMI instruction, an overall average of 72% of students' total contact hours per week was reported to be devoted to studying or studying in the CMI. Once again, the average value was somewhat misleading because of enormous variation across school types. Eighty one percent of weekend schools, 55% of weekday afternoon schools and (only) 2% of allday schools reprted that all student contact was devoted to studying or studying in the CMI. The gap between the supplementary schools and the allday schools was maintained when proportions of the samples reporting at least 50% of class time devoted to CMI study are tabulated: allday schools, 33%; weekday afternoon schools, 95%; weekend schools, 96%. Thus, the supplementary schools are spending a greater proportion of classroom hours (although not a greater number of classroom hours) engaged in studying or studying in the CMI.

In the context of CMI program variables, it is of interest to ascertain the purpose for the CMI component of the curriculum, as reported by the schools. Is the CMI program being used for transitional purposes, i.e., only until the students' English is good enough so that all subjects can be taught in English? Is the CMI program an attempt at language maintenance i.e., CMI is used primarily so that students who already know the language (at least partially or passively) will master and retain it? Is the CMI program a language instruction effort, to teach the language to students who do not know it?

Given the above three choices, the schools responding to the questionnaire provided the following data: 20% (8 out of 41) of allday schools, 7% (2 of 29) of weekend schools and 0% of weekend schools were using the CMI transitionally, until students' English was sufficiently fluent so that all instruction could be carried out in English. Transitional bilingual education programs were the least common use of CMI, and were found predominantly among the allday schools. The CMI program was far more frequently associated with language maintenance (73% of allday schools, 52% of weekday afternoon schools, 83% of weekend schools) and language instruction (76% of allday schools, 90% of weekday afternoon schools, 83% of weekend schools).

What classes of subjects were being taught in the CMI? Forty nine percent of allday schools, 72% of weekday afternoon schools and 50% of weekend schools reported that the CMI was being used in language classes, for purposes of teaching the language, a profile by school type which roughly parallels the data on CMI use for language instruction. The CMI was used as a medium of instruction primarily for ethnocultural subjects (e.g. ethnocultural history, literature, religion, etc.) by 39%, 48% and 69% of allday, weekday afternoon and weekend schools respectively. The CMI being used for instruction of primarily non-ethnocultural subjects (e.g. mathematics, natural sciences) was a phenomenon of allday schools, when it occurred: 22% of allday schools (0% of weekday afternoon schools, 4% of weekend schools) reported such CMI usuage. The CMI was used as a medium for both ethnocultural and non-ethnocultural subjects in 37%, 14% and 26% of the allday, weekday afternoon and weekend schools respectively.

With respect to long range planning concerning the amount of school time devoted to teaching via the CMI, the following data were obtained: 24% of allday schools, 41% of weekday afternoon schools and 19% of weekend schools expected to be spending more time in CMI instruction during the 1980s than they are at present; 5% of allday schools, 4% of weekend schools and none of the weekday afternoon schools expected to be devoting less instructional time to their CMIs in the 1980s; and 71%, 59% and 81% of allday, weekday afternoon and weekend schools respectively projected no significant changes in the amount of school time devoted to their CMIs.

PREDICTING THE ACCOMPLISHMENTS OF THE SCHOOLS

To fulfill one of the aims of the present study, namely to identify those characteristics of ethnic mother tongue schools which predict English and non-English CMI accomplishments, it was necessary to define measures of accomplishment. Accordingly, two composite criteria of school accomplishments/achievements were derived and each was used as the dependent variable in a multiple regression prediction procedure.

The criterion of CMI achievement (Criterion 1) was constructed by summing the following 19 variables after adjustments had been made to ensure that the values of each variable ranged from 0 to 1:

1. the school's report concerning whether the CMI was being used primarily for language maintenance efforts.
2. the school's report concerning whether the CMI was used primarily to introduce non-CMI speakers to the CMI.

3., 4., 5. The school's report concerning whether the CMI was being used as a medium of instruction for ethnocultural subjects; for non-ethnocultural subjects; for both ethnocultural and non-ethnocultural subjects.

6. the school's report concerning their expectations of more school time devoted to CMI instruction in the 1980s than at present.
7. proportion of graduating students who are fluent speakers of the CMI.
8. the school's report of the likelihood that students converse in the CMI informally on school grounds.
9. proportion of graduating students who read and write the CMI with ease and correctly.
10. proportion of teachers specifically trained to teach/teach in the CMI.

11., 12., 13., 14., 15. the school's report concerning whether they conduct classes for parents to teach CMI speaking skills; CMI reading; CMI writing; literature, history, folklore, religion, current events in CMI; other courses in CMI.

16. School's report concerning the extent to which parents' CMI mastery is improved as a result of their children's attendance at the school.
17. proportion of total contact hours per week devoted to CMI study.
18. school's report concerning whether they had made any recent changes (in curriculum, staff, materials, etc.) that improved the effectiveness of the CMI program.
19. school's response to question requesting permission for a staff member of the research group to visit the school.

The following (different) set of 10 variables was summed, after appropriate adjustment, to produce Criterion 2, the critierion of English accomplishments:

1. proportion of graduating students who speak English fluently
2. proportion of graduating students who both read and write English with ease and correctly.

3.,4.,5.,6.,7. school's report concerning whether they conduct classes for parents to teach English speaking skills; English reading; English writing; literature, history, folklore religion, current events in English; other courses in English.

8. school's report concerning the extent to which parents' mastery of English is improved as a result of their children's attendance at the school.
9. school's report concerning whether they had made any recent improvements in the English program.
10. presence/absence of positive, hand-written comments at end of questionnaire concerning English components of the school's program.

Predicting the First Criterion: CMI Accomplishments

A multiple regression analysis, using all non-criterion variables as potential predictors and Criterion 1 as the dependent variable, was carried out. Nine variables entered productively into the prediction of CMI accomplishments, yielding a multiple correlation (R^2) of .57. Table 4 presents the predictors in the order of their entry into the cumulative prediction.

The prediction of CMI can best be understood by examining some of the predictors themselves and those variables with which the predictors are significantly correlated. For purposes of exposition, predictors have been grouped on the basis of the aspects of the schools (e.g. program, teachers, etc.) to which they refer. Two clusters of variables largely predict CMI achievement; a group of student variables, and a group of school variables.

A. Student Variables

The influence of the recent "rebirth of ethnicity". Ratings of the influence of the recent "rebirth of ethnicity" predict CMI attainments; the more strongly schools rate the rebirth of ethnicity to have influenced their students ethnic organizational membership, ethnic awareness and interest but especially ethnic practices (rituals, observances, food preferences, etc) the better the schools perform with respect to CMI achievement.

CMI skills of entering students. The proportion of entering students who cannot speak the CMI predicts the schools' eventual success with CMI in an inverse way. Across schools, as the proportion of non-CMI-speaking entering students increases, the level of CMI attainment decreases and vice versa.

The school's proportion of entering students who cannot speak the CMI is related to a series of other variables which help to fill out the notion of who these students are and what their schools are like. The proportion of non-CMI-speaking entering students in a school is related (as might be expected) to the proportion of students who are native born Americans of native parents, and inversely related to the proportion of students who are native born of foreign born parents. Parental language skills and language usuage patterns tie in -- the proportion of parents who cannot speak the CMI at all, and who use English as part of their everyday activities are both positively correlated with the percentage of entering students who speak no CMI; conversely, the proportion of parents who speak CMI fluently and who use it daily are inversely related to the proportion of the entering class who speak no CMI. Thus, schools with poor CMI attainment tend to have large proportions of non-CMI-speaking entering students (the proportion of students not of CMI ethnicity is also related to the proportion of non-CMI-speaking entering students) who tend to be native born of native born, English- and non-CMI-speaking parents. Schools with better CMI attainment records draw students from a population in which there is CMI spoken and used at home, and parents are more likely to be foreign born.

B. School Variables

School uses of CMI. CMI achievement is negatively correlated with the schools' reporting the use of the CMI only until students' English is good enough for all subjects to be taught in English. One might ask what sorts of schools utilize these sorts of transitional bilingual programs, i.e., what variables are related to the presence of transitional bilingual education?

The data indicate that transitional bilingual education is related to school type and school intensity; schools which meet more frequently (in hours per week of class time) i.e.,primarily allday schools, are more likely to operate transitional bilingual education programs than are school that meet less frequently (supplementary schools). Funding variables are also implicated; there is a positive relationship between the operation of transitional bilingual education programs and receiving public funds/assistance, both from the federal Title VII program and from other sources (federal, state, city) of public funds. Furthermore, the greater the contribution of public funds to a school's total annual budget, the more likely the school is to be involved in transitional bilingual education.

The use of the CMI only until students' English is good enough for all-English instruction is associated with relatively small proportions of a school's population receiving CMI instruction; as the proportion of students being taught or taught in the CMI increases, the likelihood that the school is engaged in transitional bilingual education decreases.

As might be expected, transitional bilingual education is positively correlated with the proportion of the entering student population that is non-fluent in English, as well as the percentage of the school's population living in predominantly CMI-speaking neighbourhoods.

School expectations about CMI usuage. CMI accomplishments are negatively related to projections of either less or the same amount of time to be devoted to instruction in/of the CMI during the 1980s, compared with present usage.

Organizational affiliation. CMI attainments are positively related to a school's reported association with/sponsorship by an ethnic, cultural or fraternal organization In turn, organizational sponsorship is related to school type and frequency; allday schools are far less commonly associated with ethnic, cultural or fraternal organizations than are weekend or weekday afternoon schools. Furthermore, organizational affiliation is inversely correlated with religious affiliation.

C. Predicting CMI Accomplishments: Summary

The data described above suggest that the schools in our sample which do best with respect to CMI accomplishments can be characterized as follows:

1. They are schools affiliated with/sponsored by ethnic, fraternal or cultural organizations, i.e., there is an ethnically active community behind the successful schools.
2. Students in the schools are ethnically active with respect to ethnic practices, ethnic awareness, ethnic organizational membership; large proportions of them have at least some knowledge of the CMI upon entering school.
3. The schools do not operate transitional bilingual education programs: they tend to be supplementary rather than allday schools, with no public funding; large rather than small proportions of their students receive CMI instructions.

Predicting the Second Criterion: English Accomplishments

In order to identify those characteristics which predicted the English accomplishments of the schools in our sample, a multiple regression analysis was carried out, using all non-criterion variables as potential predictors and Criterion 2 as the dependent variable. Seven variables entered productively into the prediction of English accomplishments, yielding a multiple correlation (R^2) of .57. Table 5 presents the predictors in their order of entry into the cumulative prediction.

Let us now turn to a consideration of some of the predictors and of the variables which are significantly related to the predictors.

A. Student/Parent Variables.

Proportion of the entering class who cannot speak English. At first glance, it would appear that the proportion of entering students who cannot speak English being a predictor of English attainment is a bit odd; however, this variable is related to a series of others which, when taken in conjunction with the original variable, begin to shed light on the types of schools that do well with respect to English instruction.

Trivially (for theoretical purposes) the percentage of non-English-speaking entering students is related to the proportion of the school's population which was foreign (i.e., not mainland American) born. More interestingly, the proportion of non-English-speaking entering students is related to school size as indexed by enrollment, total number of teachers in the school and number of teachers that either teach or teach in the CMI. The proportion of entering students who cannot speak English is also related to the intensity of schooling, i.e., schools that meet for greater numbers of hours per week tend to have greater proportions of students who are non-English speaking when they enter school.

As might be expected, the proportion of entering students who cannot speak English is related to the proportion of parents who are reported to be living in predominantly CMI-speaking neighborhoods, and who themselves do not speak English, and negatively related to the percentage of parents living in areas which are negligibly populated by CMI-speakers and to the percentage of parents who speak fluent English.

Proportion of parents who are non-fluent speakers of the CMI. This parent variable predicts English language achievements of the schools, but seems to refer to a different segment of the school sample. The proportion of parents who are non-fluent speakers of the CMI is related to the percentage of entering students who cannot speak the CMI (and thus do speak English).

B. School/Program Variables.

Special provision for poor English backgrounds. The presence of special provision for students with poor English background predicts English achievement levels across the schools in our sample. In order to understand the contribution of this variable to the prediction, let us look at some of the other dimensions of schools which are related to this factor.

Providing special attention/services to students with poor backgrounds in English is strongly related to school type and intensity, in a positive way, i.e., the more frequently a school meets (in days per week and in hours per week of classtime -- moving toward or being an allday school) the more likely it is that the school makes special provision for poor English speakers. Teachers' (both CMI and others) salaries, and annual tuition are related to this variable (not unexpected, since both salaries and annual tuition vary (at least partially) with school type and intensity). Catholic schools are more likely to make special provision for poor English than were non-Catholic schools (and of the 22 schools reporting Catholic church affiliation, 17 or 77% of them were allday schools).

Teacher characteristics were relevant: the percentage of teachers who could not speak the CMI, the proportion of teachers who could not read or write the CMI and the percentage of teaching staff who were mainland American born, with both parents mainland American born are all positively related to the likelihood of special attention to poor English speakers, and the percentages of fluent CMI speakers, CMI-literate individuals and foreign born teachers among the teaching staff are inversely related to the likelihood of special provision for poor English background.

The proportion of students receiving CMI instruction is inversely, and transitional bilingual education programs positively related to this variable. Utilization of public funds (both Title VII and other) is positively related to the provision of special services for poor English students.

It should be noted that special provision for poor English background is positively correlated with provision of special services for students of good English background.

Title VII funds. The presence of Title VII funds in a school budget predicts school English attainment. What characteristics of schools relate to Title VII funding?

Title VII funds are related positively to school type and intensity; schools that meet frequently (measured in days per week or hours per week) are more likely to be funded by the Title VII program. Receipt of Title VII funds is positively related to receipt of other public funds and to the percentage of the school's budget derived from public funds.

Title VII funding is related to transitional bilingual education, and inversely related to the proportion of entering students who are fluent speakers of English As might be predicted by these last two variables, Title VII funding is related to a series of more specific factors concerning neighborhoods and language skills of parents, as well as teacher characteristics there are positive correlations between Title VII funding and (each of) the percentage of parents who cannot speak English, percentage of parents who live in predominantly CMI-speaking neighbourhoods, proportion of teachers who are Mainland American born of native born American parents, percentage of teachers who are non-fluent speakers of the CMI. Negative correlations are found between Title VII funding and the proportion of teachers who speak the CMI fluently, and the proportion of parents who live in neighbourhoods that are negligibly populated by speakers of the CMI.

Organizational sponsorship. English attainments, as were CMI attainments, are positively related to a school's being associated with an ehtnic, cultural or fraternal organization. Given that organizational sponsorhsip is related to school type and frequency, such that allday schools are less commonly associated with ethnic, cultural or fraternal organizations, it it appears that this variable, as well as the variable _proportion of budget from sponsoring organization_ refers to a different segment of the school sample than do the other school/program variables, in much the way that _proportion of parents who are non-fluent speakers of the CMI_ was different from the other student/parent variables of note.

C. Predicting English Accomplishments: Summary

The data discussed above suggest that the school which accomplish most with respect to English can be characterized as follows:

1. They are schools funded by the federal Title VII program, as well as other public monies, and tend to be large, frequent schools i.e., allday rather than supplementary schools.
2. Students in the schools tend to come from predominantly CMI-speaking neighbourhoods and to have relatively poor English skills.
3. The schools pay a great deal of attention to English language training; they operate transitional bilingual education programs and provide special attention for those students whose backgrounds in English are poor. This attention to English, perhaps at the expense of CMI skills, is reflected in the backgrounds and skills of their teachers: teachers tend to be Mainland American born individuals whose parents are also American born, and tend to have neither speaking skills nor literacy skills in the CMI.

TABLE 1

Number of Questionnaires Distributed and Number of Questionnaires Included in the Data Analysis for Each Language Condition

Language Condition	Questionnaires Distributed	Questionnaires Included
Arabic	3	--
Aramaic (Chaldean)	1	--
Armenian	89	7
Bengali	1	--
Bulgarian	1	--
Chamorro	15	1
Chinese	67	4
Croatian	12	--
Czech	6	2
Danish	1	--
Estonian	12	6
Filipino	1	--
Finnish	1	--
French	33	7
German	85	13
Greek *	85	14
Hindi	1	--
Hungarian	40	4
Italian	27	2
Japanese	84	6

TABLE 1 (continued)

Language Condition		Questionnaires Distributed	Questionnaires Included
Korean		2	--
Latvian		4	1
Lithuanian		36	9
Native American		39	6
Old Order Amish *	(German)	52	1
Old Order Mennonite *	(German)	12	--
Persian		2	--
Polish		51	5
Portuguese		28	4
Punjabi		1	--
Russian		2	--
Sanscrit		1	--
Serbian		1	--
Slovak		3	1
Slovenian		11	3
Spanish		154	11
Swedish		2	--
Tibetan		3	--
Ukrainian		75	13
Yeshivas *	(Yiddish/Hebrew)	59	3
Yiddish		23	1
Multi-language		13	--

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* This is a language group for which there exists a published directory of school names and addresses, put out by a centralized ethno-religious body. Questionnaires were sent to approximately 10% of the listed schools.

TABLE 2

Number of Schools in the Sample from Each State, plus Guam and Puerto Rico

State	Number of Schools
Alaska	1
Arizona	1
California	17
Colorado	1
Connecticut	3
Delaware	2
Florida	2
Hawaii	1
Illinois	12
Indiana	2
Iowa	1
Maine	1
Maryland	4
Massachusetts	3
Michigan	3
Minnesota	1
Mississippi	1
Missouri	1
Montana	1
Nebraska	2
New Jersey	14
New Mexico	3

TABLE 2 (continued)

State	Number of Schools
New York	19
North Carolina	1
Ohio	8
Oklahoma	1
Pennsylvania	5
Rhode Island	2
South Dakota	1
Texas	2
Virginia	2
Washington	1
Wisconsin	2
Guam	1
Puerto Rico	2

TABLE 3

Number of Schools of Each School Type for Each Language In the Sample

Language Condition	Allday	Type of School Weekday Afternoon	Weekend
Armenian	2	1	4
Chamorro	1	--	--
Chinese	--	3	1
Czech	--	2	--
Estonian	--	--	6
French	7	--	--
German	--	3	10
Greek	4	7	3
Hungarian	1	--	3
Italian	1	--	1
Japanese	1	1	4
Latvian	--	--	1
Lithuanian	--	--	9
Native American	6	--	--
Old Order Amish	1	--	--
Polish	2	3	--
Portuguese	--	4	--
Slovak	--	1	--
Slovenian	--	2	1
Spanish	10	1	--
Ukrainian	2	1	10
Yeshivas	3	--	--
Yiddish	--	--	1

TABLE 4

Prediction of Criterion 1 - CMI Attainments

1	Proportion of graduating students who speak non-fluent CMI	$R^2 =$ .24
2	Presence of positive comments at the bottom of questionnaire concerning CMI	.36
3	1980's projections of amount of time devoted to CMI were same amount of time as at present	.41
4	Sponsorship by ethnic, cultural, fraternal organization?	.45
5	Proportion of entering students who cannot speak the CMI	.48
6	1980's projections of amount of time devoted to CMI were less time than at present	.50
7	Transitional bilingual education program?	.53
8	Proportion of graduating students who read the CMI well but write with difficulty	.55
9	The recent "rebirth of ethnicity" influenced students' ethnic practices	.57

TABLE 5

Prediction of Criterion 2 - English attainments

1	Special provision for poor English background?	R^2 = .37
2	Title VII funds	.42
3	Proportion of graduating students who read English well, write with difficulty	.47
4	Proportion of entering students who cannot speak English	.50
5	Proportion of operating budget obtained from sponsoring organization	.53
6	Proportion of parents who are non-fluent speakers of the CMI	.55
7	Organizational sponsorship?	.57

CHAPTER 10

THE ETHNIC-COMMUNITY MOTHER-TONGUE-SCHOOL IN THE USA: DYNAMICS AND DISTRIBUTIONS*

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As is usually the case in connection with matters that have long been little attended to, it is not clear whether the universe of ethnic community mother-tongue schooling in the USA has really changed greatly since the early 1960's, when a previous attempt was made to survey it on a national basis (Fishman 1964, Fishman & Nahirny 1966), or whether our current information is merely much more exhaustive than that which existed at an earlier time. This particular quandry can be resolved only if ethnic-community mother-tongue-schooling is studied more frequently and more comparably from one occasion to the next. Nevertheless, for whatever reason(s), the picture that emerges from the most recent effort to probe this universe reveals many surprises, i.e. it reveals not only things generally _not known_, but also things generally _not expected_.

The Dimensions of the Universe of Study

There may well be _more_ ethnic-community mother-tongue-schooling in the USA today than there was some 20 years ago when the original Language Resources Project was conducted (Fishman 1966). At the very least: significantly more such schools have been located in our current research (Language Resources II) than were located then. In the early 60's it seemed that some "2000 ethnically affiliated schools were

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operating in the continental United States" and, of these, 1885 were located by the original Language Resources Project (Fishman and Nahirny 1966, p. 94). At present nearly 5000 schools have been located (4893 to be exact, including 91 in Puerto Rico, 65 in Hawaii, 24 in Alaska and 15 in Guam, none of these locations having been within the purview of the original Language Resources Project), with perhaps as many as a thousand more remaining unlocated. Although the increase in the sheer size of this universe may be more apparent than real (simply because, as more experienced investigators, we may have located the schools much more effectively this time than previously) there can be no gainsaying the fact that it is a very large universe indeed, far larger than anyone seems to have imagined. Such schools have been located not only in every section of the country (see Table 1) but in every state of the Union; not only in the "traditionally ethnic" Northeast and Southwest but in the apparently anglified North Central (including the Mid West and the "cornbelt") states, with 1088 such schools (!), and in the South, with 711 (!). This may be viewed as merely additional evidence that there is far more non-Black and non-anglo ethnicity in the USA than meets the eye, indeed, far more than some (including some journalists [Epstein 1977], some sociologists [Patterson 1977] and some social theoreticians [Gellner 1964]) would care to see.

Nevertheless, the true dimensions of the still uncharted bottom of this iceberg still remain to be discovered. The organizationally unattached schools, the Arabic schools that would not reveal themselves to a Jewish researcher operating out of a Jewish sponsored University, the Russian, Polish and

TABLE 1 - Ethnic-community mother-tongue-schools in the USA 1978-79 - by language and state

	Arabic	Aramaic	Armenian	Bengali	Bulgarian	Chamaro	Chinese	Creole	Croatian	Czech	Danish	Estonian	Filipino	Finnish	French	German	German sects
NORTHEAST (9)																	
New England																	
Maine															2		
New Hampshire																	1
Vermont																	
Massachusetts			12				7					1			17		
Rhode Island			2														
Connecticut			4				1					1				2	
Middle Atlantic																	
New York			12				17	1	1	2		4			10	10	14
New Jersey			6				14					2				9	
Pennsylvania			5				4		1						2	7	208
NORTH CENTRAL (12)																	
East North Central																	
Ohio	1		1	1			4		2						1	6	108
Indiana																1	60
Illinois			6				6		4	4		1				5	6
Michigan		1	4		1		3		1						1	8	10
Wisconsin			3				1		1					1		2	21
West North Central																	
Minnesota											1			1	1	1	8
Iowa																2	20
Missouri																1	38
N. Dakota																	4
S. Dakota										1					1		33
Nebraska										1						1	
Kansas																	
SOUTH (17)																	
South Atlantic																	
Delaware							2										7
Maryland			2				6					1			1	2	5
Dist. Col.	2						1						1				
Virginia			2				2						1				3
W. Virginia																	
N. Carolina																1	
S. Carolina																	
Georgia																	
Florida			1												2		
East South Central																	
Kentucky																	3
Tennessee															1	1	7
Alabama																1	
Mississippi															1		
West South Central																	
Arkansas																	1
Louisiana															5		
Oklahoma																	
Texas															1	6	
WEST (13)																	
Mountain																	
Montana																	22
Idaho																	
Wyoming																	
Colorado															1	2	
Arizona			1												1		
New Mexico																	
Utah																	
Nevada																1	

	Arabic	Aramaic	Armenian	Bengali	Bulgarian	Chamaro	Chinese	Creole	Croatian	Czech	Danish	Estonian	Filipino	Finnish	French	German	German sects
Pacific																	
Washington																4	2
Pregon																1	
California			25				53		2			2			5	38	
Alaska																	
Hawaii							6										
Puerto Rico																	
Guam						14											
Totals	3	1	86	1	1	14	127	1	12	8	1	12	2	2	53	112	581
NORTHEAST			41				43	1	2	2		8			31	28	223
NORTH CENTRAL	1	1	14	1	1		14		8	6	1	1		2	4	27	308
SOUTH	2		5				11					1	2		11	11	26
WEST			26				59		2			2			7	46	24
Other						14											
TOTALS	3	1	86	1	1	14	127	1	12	8	1	12	2	2	53	112	581

	Greek	Hebrew	Hindi	Hungarian	Italian	Japanese	Korean	Latvian	Lithuanian	Native American	Persian	Polish	Portugese	Punjabi	Russian	Sanskrit	Serbian
NORTHEAST (9)																	
New England																	
Maine	3	9															
New Hampshire	6	8															
Vermont	1	3										1					
Massachusetts	35	122		2	1	1	1	1	3			10	7				
Rhode Island		15			1							2	2				
Connecticut	12	95		3	2		1	2	2			2					
Middle Atlantic																	
New York	63	621		5	18	8	8	7	2	1		14	7		1		
New Jersey	21	219		6	1	2	7	3	1			1	6				
Pennsylvania	29	213		3	1		1	1	2			4					
NORTH CENTRAL (12)																	
East North Central																	
Ohio	20	94	1	9	1	2	2	4	2			2					
Indiana	5	34						2	1								
Illinois	35	94		3		4	4	2	12			3					
Michigan	19	44		2	1	2	2	4	2	3		22					1
Wisconsin	5	31						2		2		1					
West North Central																	
Minnesota	4	19						2		1							
Iowa	6	16						1									
Missouri	3	26															
N. Dakota	2	5															
S. Dakota	1	3								3							
Nebraska	2	7						2	1								
Kansas	4	6															
SOUTH (17)																	
South Atlantic																	
Delaware	1	7															
Maryland	6	61			1		6	2	2		1						
Dist. Col.	2	6		1	1	1	2	1								1	
Virginia	7	40					3				1						
W. Virginia	5	10															
N. Carolina	7	27								2							
S. Carolina	5	14								4							
Georgia	3	29				1	1										
Florida	20	113								2							
East South Central																	
Kentucky	2	11															
Tennessee	3	23															
Alabama	3	18															
Mississippi		12				1				4							
West South Central																	
Arkansas	2	7															
Louisiana		15		2		1											
Oklahoma	2	7								1							
Texas	9	49				2											
WEST (13)																	
Mountain																	
Montana	2	2								20							
Idaho	1	2								2							
Wyoming	3	2								2							
Colorado	3	18															
Arizona	2	21								20							
New Mexico	1	5								8							
Utah	4	3															
Nevada	2	3															
Pacific																	
Washington	4	16				1	1	3									
Oregon	1	8				1		1									
California	26	210		4		49	6	2				1		1	1		
Alaska		1				3				14							
Hawaii	1	1				62											
Puerto Rico																	
Guam						1											
Totals	403	2425	1	40	28	142	45	42	32	89	2	63	22	1	2	1	1
NORTHEAST	170	1305		19	24	11	18	14	10	1		34	22		1		
NORTH CENTRAL	106	379	1	14	2	8	8	19	18	9		28					1
SOUTH	77	449		3	2	6	12	3	2	13	2					1	
WEST	50	292		4		116	7	6	2	66		1		1	1		
Other						1											
TOTALS	403	2425	1	40	28	142	45	42	32	89	2	63	22	1	2	1	1

	Slovak	Slovenian	Spanish	Swedish	Thai	Tibet_an	Ukrainian	Vietnamese	Yiddish	Multi-ling.	State totals
NORTHEAST (9)											
New England											
Maine											14
New Hampshire											15
Vermont											5
Massachusetts			1	1			1		1	1	225
Rhode Island			1							1	24
Connecticut							5		1	1	134
Middle Atlantic											
New York			18		1		19		124	3	991
New Jersey			8	1			13		6	1	327
Pennsylvania	3	1	10				14	1	8		518
NORTH CENTRAL (12)											
East North Central											
Ohio	1	6	3				4		3		278
Indiana			2								105
Illinois		3	12		1		4		1	1	211
Michigan		1	2				7				141
Wisconsin								1			71
West North Central											
Minnesota			2	1			2		1		44
Iowa										2	47
Missouri											68
N. Dakota											11
S. Dakota											42
Nebraska										1	15
Kansas											10
SOUTH (17)											
South Atlantic											
Delaware			1				2				20
Maryland	1		6	1	1		2		4	1	112
Dist. Col.			3								22
Virginia	1										60
W. Virginia											16
N. Carolina											37
S. Carolina											23
Georgia											34
Florida			9						1	1	149
East South Central											
Kentucky											16
Tennessee			1								36
Alabama											22
Mississippi											18
West South Central											
Arkansas			2								12
Louisiana			2								25
Oklahoma										1	11
Texas			32								99
WEST (13)											
Mountain											
Montana											46
Idaho											5
Wyoming											7
Colorado		1	2		1					2	30
Arizona			4				1				50
New Mexico			11								25
Utah											7
Nevada											6
Pacific											
Washington						1					32
Oregon											12
California			30		1	1	1		10	1	471
Alaska											24
Hawaii						1					65
Puerto Rico			91								91
Guam											15
Totals	6	12	253	4	5	3	74	2	160	18	4893
NORTHEAST	3	1	38	2	1		6	1	140	7	2207
NORTH CENTRAL	1	10	21	1	1		62	1	5	4	1088
SOUTH	2		56	1	1		4		5	3	711
WEST		1	47		2	3	2		10	4	781
Other			91								106
TOTALS	6	12	253	4	5	3	74	2	160*	18	4893

* Of these, 118 Day Schools and an unknown number of afternoon schools also teach or teach in Hebrew. See Table H1 (Fishman 1979e).

perhaps other schools that would not reveal themselves to a project that was "connected" with the U.S. government, the various Buddhist maintained schools that so few Westerners have access to, the schools that may have been established by recently arriving Southeast Asian and by smaller African, Asian, Latin American and even European language groups (e.g. Dutch, Bulgarian, Irish, Rumanian, Serbian or Turkish schools) all these remain essentially unlocated by the Language Resources II effort summarized here. Finally, all of these schools, as well as the nearly 5000 that have been located, need to be studied periodically as well as exhaustively if demographic changes in their numbers and distributions are really to be reliably understood. For this to occur they must be viewed as a national resource not only by a few scholars but by the very granting agencies and governmental offices that have studiously ignored them in the past. They must be firmly placed on the agenda not only of sociolinguistics but of sociology as a whole (particularly the sociology of ethnicity), of educational sociology, of bilingual education and of language planning and applied linguistics more generally. These schools must be included in our educational, social and intellectual book-keeping, more for the sake of our national well-being than for their own sake, since even the USA -- exhuberantly wasteful country that it is -- cannot afford to "overlook" some 6000 schools attended by as many as 600,000 children. Certainly, all reports and plans concerning language policy, language learning, and bilingualism in the USA (Eddy 1979) are ludicrous if they do not mention these schools. The schools represent an old and proud American tradition. They will not quietly fold their tents and disappear. They are maintained,by and large, by ethnic communities that are competently English speaking. Indeed, they are assiduously maintained by communities that are no longer (or that never were) speakers of the languages that these schools teach and in which they teach. These schools must be recognized as filling an important identity-forming and identity-providing function for millions of Americans. As such they deserve not only to be studied but to be understood and appreciated.

Dynamics: Ideological and Pedagogical

The verities of ethnic-community mother-tongue-schooling continue to be the traditional ones that were adumbrated in the 60's. Language and ethnicity continue to be viewed as crucially and eternally interrelated (Fishman 1977, 1978). The ethnic mother tongue (which may or may not be the personal mother tongue) is viewed as a causal dynamo from which ethnic greatness and authenticity are derived with certainty (Fishman 1980). In view of both of the foregoing convictions, language maintenance is viewed as a moral necessity rather than "merely" as a vital one (Fishman 1979a). By means of such maintenance stable ethnosocietal biculturism is viewed as being attainable with certainty in the USA (Fishman 1979b). Toward this end, therefore, an endless amount of planning, effort and devotion are devoted to ethnic-community mother-tongue-schooling (Fishman 1979c). The ethnic-community mother-tongue-school continues to be viewed as an independently effective agency, an agency that can attain (or that can -- by virtue of its own efforts -- significantly foster and augment the attainment) of language maintenance (Fishman 1979d).

The foregoing assumptions may be supra-rational -- indeed, they fly in the face of much social science theory and evidence -- but they contribute to community identity and viability and define an ethno-moral stance as well as an ethno-pedagogical goal. As a result, the foregoing beliefs and convictions have self-perpetuating consequences, far above and beyond their empirical validity or confirmability. The same can be said for the view that there has been a"rebirth of ethnicity"in their **ranks** since the mid 60's. Schools that subscribe to this view not only believe that the ethnic behaviors and awarenesses of their pupils and parents have increased as a result but they also report greater ethnic-mother-tongue attainment than do schools that do not subscribe to the "rebirth of ethnicity" view vis-a-vis themselves (Markman 1979). All in all, ethnic mother-tongue-schooling constitutes a world particularly rich in faith, in feeling, in emotion, in dedication and these all contribute to school continuity and to community continuity as well.

Greater ethnic-mother-tongue attainments are reported by schools whose programs are more than transitional in nature, i.e. by schools who do not merely use the ethnic-mother-tongue until pupils are competent in English. Greater ethnic-mother-tongue attainments are reported by schools whose students arrive already speaking the ethnic-mother-tongue at least to some extent. Greater ethnic-mother-tongue attainments are claimed by schools that are marked by enthusiasm and innovativeness vis-a-vis their ethnic-mother-tongue responsibilities. Greater ethnic-mother-tongue attainments are claimed by schools that are organizationally sponsored, i.e. by schools that derive from established community institutional linkages. All of the foregoing (documented in detail in Markman 1979) indicate that effective schools in this universe are not operating on emotion alone. Their beliefs and their community experiences and involvements constitute a mutually reinforcing feedback system.

Languages and States

The National Center for Educational Statistics' 1976 Survey of Income and Education throws additional light on the state-by-state and on the language-by-language data obtained by Language Resources II. Thus the correlation between the total number of school age children (age 6-18) of "non-English language background"* in the various states (Table 2, column 5) and the total number of ethnic-community mother-tongue schools in the same states is .71. The correlation between the total number of persons (of all ages) of "non-English language background" in the various states (Table 2, column 2) and the total number of ethnic-community mother-tongue-schools in the same states is even more substantial, namely .80. Although the differences between these two correlations supports the notion of these schools as agencies involving their total communities (rather than as involving children alone or even primarily)

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* "Non-English language background" is defined in NCES (1976) as evinced by persons whose usual or second household language is not English, or, if over 14 years of age, whose mother tongue is other than English (whether or not the latter usually speak that mother tongue).

TABLE 2 - Estimates of total population and of persons with non-English-Language backgrounds and of total school-age children, 6 to 18, and school-age children with non-English-Language backgrounds in the United States, by region and state: Spring 1976 (Numbers in 1,000's)

Region and state	Total pop. (all ages)	Pop. with non-Eng.-language backgrounds Number	% of total	Total school-age children (6-18)	School-age children with non-English-language background Number	% of total
All states	211,317	27,985	13	50,326	5,032	10
Northeast	68,820	9,104	19	11,267	1,333	12
Connecticut	3,065	587	19	716	77	11
Maine	1,056	134	13	259	22	8
Massachusetts	5,751	952	17	1,346	109	8
New Hampshire	818	125	15	200	17	8
New Jersey	7,244	1,375	19	1,697	182	11
New York	17,833	4,433	25	4,073	758	19
Pennsylvania	11,670	1,292	11	2,656	140	5
Rhode Island	913	196	21	206	21	10
Vermont	469	46	10	114	(*)	6
Southeast	62,962	2,928	6	12,677	520	4
Alabama	3,589	50	1	886	(*)	1
Arkansas	2,126	43	2	503	(*)	1
Delaware	576	40	7	140	(*)	4
Florida	8,498	1,177	14	1,810	194	11
Georgia	4,910	103	2	1,200	27	2
Kentucky	3,375	52	5	829	(*)	(**)
Louisiana	3,746	624	17	1,000	140	14
Maryland	4,059	295	7	989	48	5
Mississippi	2,329	25	1	615	(*)	1
N. Carolina	5,383	88	2	1,291	22	2
S. Carolina	2,785	47	2	723	(*)	1
Tennessee	4,186	48	1	971	(*)	1
Virginia	4,915	240	5	1,168	38	3
West Virginia	1,793	42	2	407	(*)	(**)
District of Columbia	693	59	8	145	(*)	4
North Central	57,022	5,024	9	13,918	606	4
Illinois	10,994	1,473	13	2,655	223	8
Indiana	5,262	283	5	1,283	47	4
Iowa	2,873	152	5	690	16	2
Kansas	2,228	135	6	520	22	4
Michigan	9,077	852	9	2,318	91	4
Minnesota	3,890	405	10	988	26	3
Missouri	4,707	193	4	1,096	24	2
Nebraska	1,530	121	8	367	16	4
N. Dakota	622	98	16	162	(*)	4

Ohio	10,634	817	8	2,524	104	4
S. Dakota	672	61	9	166	(*)	3
Wisconsin	4,570	436	10	1,149	27	2
Northwest	8,094	655	8	1,940	106	5
Alaska	346	50	14	98	15	15
Idaho	828	36	7	208	(*)	6
Montana	747	60	8	191	(*)	4
Oregon	2,293	160	7	524	25	5
Washington	3,503	295	8	826	39	5
Wyoming	377	31	8	92	(*)	6
Southwest	44,619	10,237	23	10,524	2,468	23
Arizona	2,274	533	23	555	161	29
California	20,997	5,221	25	4,786	1,105	23
Colorado	2,537	360	14	616	82	13
Hwaaii	843	293	35	206	53	26
Nevada	602	73	12	146	(*)	9
New Mexico	1,155	507	44	316	154	49
Oklahoma	2,681	128	5	624	36	6
Texas	12,308	3,041	25	2,952	846	29
Utah	1,222	83	7	322	19	6

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* Less than an estimated 15,000 persons.
** Less than an estimated 0.3 percent.

NOTE - Detail may not add to total shown because of rounding.
SOURCE: Survey of Income and Education conducted by the U.S. Bureau of the Census, spring 1976.

it is interesting to note that certain states have far fewer ethnic-community-schools than one would expect on the basis of their total population (or their total school age population) of "non-English background". In this category we find -- among others -- Louisiana (ethnic community schools for Cajuns are still few and far between), New Mexico (ethnic community schools for Native Americans and Chicanos are disproportionately few) and Texas (Chicanos have few schools of their own). Indeed, the entire Southwest (which, in the NCES study, includes Hawaii), where the bulk of our Native American and Hispanic populations are located, is underrepresented in so far as ethnic-community mother-tongue-schooling is concerned.

On the other hand, certain states have more ethnic-community mother-tongue-schools than might be expected on the basis of their total (or school aged) "non-English language background" population. Among the latter we find Indiana and Nebraska (Amish and Hebrew schools) and North Carolina and Georgia (Hebrew and Greek schools). Certainly the Jewish and the Greek Orthodox populations of the USA both seem to support ethnic-community-schools that have crucial language teaching goals even when the constituencies involved are not of "non-English language background."

When the demography of ethnic-community mother-tongue-schools is approached from the perspective of the languages involved (rather than, as above, from the point of view of the states involved) the NCES data is less helpful because "non-English language background" figures are reported only for 17 languages. However, what is particularly interesting from

TABLE 3 - Estimated numbers of persons age 6-18 with non-English-Language backgrounds in the United States, by language: Spring 1976 (Numbers in 1000's)

Non-English language background	Total all ages	Total Age 6-18	Age 6-18 Native born	Age 6-18 Foreign born
Total	27,985	5,032	4,051	981
Selected European languages	22,475	4,263	3,550	713
French	1,932	303	273	30
German	2,735	286	243	43
Greek	542	88	60	29
Italian	2,931	296	241	55
Polish	1,498	87	82	(*)
Portugese	489	77	38	39
Russian	228	17	17	(*)
Scandinavian languages	661	29	23	(*)
Spanish	10,609	3,022	2,515	507
Yiddish	852	58	58	(*)
Selected Asian languages	1,842	301	131	170
Chinese	537	81	39	42
Filipino languages	522	103	56	47
Japanese	439	40	26	(*)
Korean	194	31	(*)	21
Vietnamese	150	46	(*)	46
Arabic	190	22	15	(*)
Navajo	159	54	54	(*)
Other languages	3,319	391	301	90

* Less than an estimated 15,000 persons

NOTE - Detail may not add to total shown because of rounding

SOURCE: Survey of Income and Education, conducted by the U.S. Bureau of the Census, spring 1976.

an examination of these figures (Table 3) is the fact that the total number of ethnic community mother tongue schools correlates ever so much more highly with the number of native born school aged children of these 17 "non-English language backgrounds" (.63) than it does with the number of foreign born school aged children of these backgrounds (.07). Thus, again we see that ethnic mother tongue schools are by no means oriented towards the non-English speaking, foreign born child. Quite the contrary, they are particularly attuned to the numbers of native born children of "non-English language backgrounds" and represent, above all, an attempt to avoid ethnic mother tongue loss among such children.* Indeed, the entry of Chicano , Puerto Rican and Native American children into such schools is a sign of their "Americanization." Thus, typically, these schools serve second, third and subsequent immigrant-derived pupils today, and, accordingly, there is a distinct paucity of such schools for recent immigrant children, particularly for those of Italian, Portugese, Filipino and Vietnamese origin. Perhaps the latter are served by Title VII programs within the public education sphere. Their own newness and the availability of Title VII may, in interaction, be responsible for the underdevelopment of their own ethnic-community efforts on behalf of mother-tongue-schools for their children. Their efforts in this direction will become intensified as their own second generation comes increasingly unto the scene, as their inevitable disappointment with Title VII becomes articulated, and as their community organization becomes more stable, sophisticated and encompassing.

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* The last two correlations utilize the data for Yiddish (160 schools) rather than for Hebrew (2425 schools), and, therefore, avoid the major influence that the latter have on the other distributions and correlations reported here.

The above point is given empirical grounding if we examine the state-by-state school distribution for two language groups, those of German background and those of Spanish background. As Table 1 reveals, both populations are served by schools in approximately half of the states. However, for German the correlation between the number of ethnic-community mother-tongue-schools per state and the number of persons of German language background (in the states shown in Table 4) is .74. For Spanish, however, the corresponding correlation is only .58. Of the two, Spanish speakers are more frequently of recent foreign extraction, Title VII dependent, and characterized by still weak ethnic community organization.

The "Americanness" of the Ethnic-Community Mother-Tongue School

The fact that ethnic-community mother-tongue-schooling is primarily correlated with the number of American born children of non-English language background -- and is increasingly becoming so for Chicanos and Native Americans as well -- is a finding of fargoing importance for an understanding of language and ethnicity in the United States. It is with the second generation of immigrant-derived ethnics that ethnicity generally becomes a matter of more conscious mobilization and that language maintenance arises as an aspect of conscious educational endeavor. Thus, rather than being reflections of foreignness, ethnic community mother tongue schools are actually reflections of coming to grips with both indigenousness *and* mainstream

TABLE 4 - Estimated numbers of persons with non-English-Language backgrounds in states with 100,000 or more such persons, by totals and selected Language groups: Spring 1976 (Numbers in 1,000's)

States with 100,000 or more non-English language background persons	Total persons with non-English language background	Selected European-language background					Selected Asian-language b/ background	All other non-English language backgrounds
		Total a/	French	German	Italian	Spanish		
NORTHEAST								
Connecticut	587	511	97	34	167	78	(*)	71
Maine	134	128	108	(*)	(*)	(*)	(*)	(*)
Massachusetts	952	821	187	26	139	87	21	110
New Hampshire	125	116	87	(*)	(*)	(*)	(*)	
New Jersey	1,375	1,159	28	112	357	378	14	183
New York	4,433	3,789	182	301	995	1,473	184	460
Pennsylvania	1,292	839	(*)	129	277	120	25	428
Rhode Island	196	184	63	(*)	52	(*)	(*)	(*)
SOUTHEAST								
Florida	1,177	1,070	64	71	79	684	32	74
Georgia	103	62	(*)	(*)	(*)	25	16	25
Louisiana	624	604	524	(*)		60	(*)	
Maryland	295	202	24	41	29	39	30	64
Virginia	240	135	25	24		63	42	62
NORTH CENTRAL								
Illinois	1,473	1,150	29	231	105	401	67	256
Indiana	283	201	(*)	68	(*)	69	(*)	69
Iowa	152	106	(*)	63	(*)	18	(*)	42
Kansas	135	104	(*)	57	(*)	32	(*)	22
Michigan	852	630	53	127	88	85	37	185
Minnesota	405	306	(*)	114	(*)	20	17	82
Missouri	193	147	(*)	75	31	16	(*)	36
Nebraska	121	86	(*)	42	(*)	23	(*)	33
Ohio	817	561	41	186	115	87	30	225
Wisconsin	436	360	15	165	23	27	(*)	68
NORTHWEST								
Oregon	160	107	(*)	30	(*)	34	29	25
Washington	295	195	(*)	50	(*)	68	48	52

SOUTHWEST and Hawaii								
Arizona	533	405	(*)	20	(*)	341	(*)	114
California	5,221	4,098	137	284	263	2,970	717	405
Colorado	360	312	(*)	52	(*)	219	(*)	34
Hawaii	293	21	(*)	(*)	(*)	(*)	242	31
New Mexico	607	410	(*)	(*)	(*)	391	(*)	95
Oklahoma	128	58	(*)	24	(*)	26	(*)	58
Texas	3,041	2,851	81	123	19	2,368	63	127

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* Less than an estimated 15,000 persons.

a/ Includes French, German, Greek, Italian, Polish, Russian, Scandinavian languages, Spanish and Yiddish
b/ Includes Chinese, Filipino languages, Japanese, Korean and Vietnamese.

NOTE - Detail may not add to total shown because of rounding.
SOURCE: Survey of Income and Education, U.S. Bureau of the Census, spring 1976.

exposure. Both together provide our linguistic minorities with the *security* and with the *sense of urgency* that foster mother tongue schooling under community auspices. Such schooling, indeed, may, in turn, foster the *indigenization* of participatory ethnicity -- i.e., the stabilization of a *paticularly American way of being ethnic* -- much more than they foster language maintenance. Going to an ethnic mother-tongue-school may well be an almost obligatory second generation ethnic experience in the USA; learning to speak, read and write the ethnic mother tongue with facility is clearly the exception rather than the rule. Just as being ethnic is now a legitimate way of being American (and this, indeed, may be the greatest accomplishment of the ethnic revival), so attending an ethnic-community mother-tongue-school -- regardless of how little of the ethnic language is either taught or learned -- is now the non-immigrant ethnic child's *unique* way of being American, whether or not he is of non-English language background himself. Thus, the ethnic-community mother-tongue-school moderates and modulates ethnic uniqueness at the same time that it channels Americanness via the community's own institutions. In both respects it makes a contribution that neither its internal nor its external observers expected.

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Chapter 11

DIRECTORY:

State by state*

(with Language and City within States)

Comments Key

A = weekday afternoon school

D = allday school

E = elementary school

H = high school (secondary school)

W = weekend school

X = adult education

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*Languages covered by their own directories (e.g., Greek, Hebrew, Pennsyvania German) are not included in this directory. Consult Chapter 8 to locate directories of above mentioned languages.

LANGUAGE RESOURCES II 1978-79

IN STATE, LANGUAGE, CITY SHCOOL ORDER

GERMAN*

HUNTSVILLE

HUNTSVILLE ACHIEVEMENT SCHOOL
HUNTSVILLE AL 35801

JAPANESE

ANCHORAGE

JAPANESE LANGUAGE SCHOOL OF ANCHORAGE W
C/O ANCHORAGE SCHOOL DISTRICT
POUCH 6-614
ANCHORAGE AK 99502

JAPANESE SCHOOL IN ANCHORAGE
PO BOX 6048
ANCHORAGE INTERNATIONAL AIRPORT
ANCHORAGE AK 99502

SITKA

SITKA JAPANESE SCHOOL
C/O ALASKA LUMBER & PULP COMPANY
BOX 1050
SITKA AK 99835

NATIVE AMERICAN

AKIACHAK

BUREAU OF INDIAN AFFAIRS SCHOOL (YUKIK)
AKIACHAK AK 99551

ANCHORAGE

SCHOOL C/O COOK INLET NATIVE ASSOCIATION
1057 FIREWEED LANE
ANCHORAGE AK 99503

BETHEL

BETHEL AGENCY
PO BOX 347
BETHEL AK 99559

COPPER RIVER

SCHOOL
C/O COPPER RIVER NATIVE ASSOCIATION
DRAWER H
COPPER RIVER AK 99573

DILLINGHAM

SCHOOL
C/O BRISTOL BAY NATIVE ASSOCIATION
PO BOX 176
DILLINGHAM AK 99576

GAMBELL

GAMBELL BIA DAY SCHOOL (YUPIK)
PO BOX 139
GAMBELL AK 99742

KASIGLUK

KASIGLUK DAY SCHOOL (YUPIK)
KASIGLUK AK 99605

KIPNUK

KIPNUK DAY SCHOOL (YUPIK)
KIPNUK AK 99614

KODIAK

ST MARY'S SCHOOL
PO BOX 2455
KODIAK AK 99615

MT EDGECOMBE

MT EDGECOMBE HIGH SCHOOL (YUPIK)
MT EDGECOMBE AK 99835

NAPAKIAK

NAPAKIAK BIA DAY SCHOOL YUPIK DE
NAPAKIAK AK 99634

NAPASKIAK

NAPASKIAK DAY SCHOOL (YUPIK)
NAPASKIAK AK 99559

NEWTOK

NEWTOH DAY SCHOOL B I A (YUPIK)
NEWTOK AK 99559

NOME

NOME AGENCY
PO BOX 1108

NOME AK 99762

NUNAPITCHUK

B I A SCHOOL
NUNAPITCHUK AK 99641 (YUPIK)

ST MARY'S

ST MARY'S HIGH SCHOOL
ST MARY'S AK 99658 (YUPIK)

TUNTUTULIAK

TUNTUTULIAK DAY SCHOOL
TUNTUTULIAK AK 99680 (YUPIK)

WIGILLINGOK

KWIGILLINGOK DAY SCHOOL
WIGILLINGOK AK 99622 (YUPIK)

ARMENIAN

PHOENIX

(ARMENIAN SATURDAY SCHOOL)
MARICOPA COUNTY ARMENIAN CHURCH
3452 WEST SIERRA VISTA DR
PHOENIX AZ 85017

FRENCH

FT SMITH

FIRST LUTHERAN SCHOOL
2407 MASSARD RD
FT SMITH AZ 72901

NATIVE AMERICAN

CHINLE

CHINILIGI ALCHINI IDAHOOAA INC CHINLE
CHINLE AZ 86503

CHINILIGI ALCHINI IDAHOOAA IN (NAVAJO)
CHINLE AZ 86503

NAVAJO LUTHERAN MISSION SCHOO (NAVAJO)
ROCK POINT
CHINLE AZ 86503

ROCK POINT COMMUNITY SCHOOL (NAVAJO)
CHINLE AZ 86503

COOLIDGE

BLACKWATER COMMUNITY SCHOOL (PIMA)
PO BOX 1137
COLLIDGE AZ 85228

CRAIBI

NAVAJO BIBLE ACADEMY (NAVAJO)
CRAIBI AZ 86039

GANADO

KINLICHEE BOARDING SCHOOL (NAVAJO)
GANADO AZ 86505

KEAMS CANYON

KEAMS CANYON BOARDING SCHOOL (NAVAJO)
PO BOX 397
KEAMS CANYON AZ 86034

NOGALES

SANTA CRUZ TRAINING SCHOOL
NOGALES AZ 85621

ROUGH ROCK

ROUGH ROCK DEMONSTRATION SCHOOL (NAVAJO)
STAR ROUTE 1
ROUGH ROCK AZ

ROUGH ROCK MIDDLE SCHOOL (NAVAJO)
STAR ROUTE 1
ROUGH ROCK AZ

SECOND MESA

SECOND MESA DAY SCHOOL (HOPI)
PO BOX 728
SECOND MESA AZ 86043

SELLS

SAN SIMON SCHOOL (PAPAGO)
STAR ROUTE 1 BOX 92
SELLS AZ 85634

SUPAI

HAVASUPAI ELEMENTARY SCHOOL HAVASUPA
PO BOX 40
SUPAI AZ 86435

TUBA CITY

TUBA CITY BOARDING SCHOOL (NAVAJO)
TUBA CITY AZ 86045

TUCSON

SAN XAVIER DEL BAC (PAPAGO)
PAPAGO RESERVATION
TUCSON AZ 85706

SPANISH

CHANDLER

CHANDLER

ST MARY - BASHA ELEMENTARY SCHOOL
CHANDLER AZ 85224

NOGALES

OUR LADY OF LOURDES ACADEMY
NOGALES AZ 85621

SACRED HEART SCHOOL
333 AROYO BOULEVARD
NOGALES AZ 85621

DE

PHOENIX

ST MARY'S HIGH SCHOOL
PHOENIX AZ 85004

UKRAINIAN

SCOTTSDALE

UKRAINIAN SATURDAY SCHOOL (PHOENIX)
6146 EAST TURQUOISE AVE
SCOTTSDALE AZ 85253

SPANISH

N LITTLE OCK

EDGEWOOD ACADEMY
N LITTLE ROCK AR 72116

RUSSELLVILLE

ARCHBISHOP WM D O'BRIEN SCHOO
RUSSELLVILLE AR 72801

ARMENIAN

CUPERTINO

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF THE SANTA CLARA VALLEY
11370 SO STELLING ROAD
CUPERTINO CA 95014

EAST LOS ANGELES

(ARMENIAN SATURDAY SCHOOL)
ST SARKIS CHURCH
700 SOUTH LA VERNE AVE
EAST LOS ANGELES CA 90022

ENCINO

HOLY MARTYRS ARMENIAN ELEMENTARY
5300 WHITE OAK AVE
ENCINO CA 91316

HOLY MARTYRS FERRAHIAN ARMENIAN HIGH SCHOOL D
5300 WHITE OAK AVE
ENCINO CA 91316

FOWLER

(ARMENIAN SATURDAY SCHOOL)
PO BOX 246
FOWLER CA 93625

FRESNO

(ARMENIAN SATURDAY SCHOOL)
PO BOX 5768
FRESNO CA 93755

ARMENIAN COMMUNITY SCHOOL OF FRESNO
537 M ST
FRESNO CA 93718

GLENDALE

GLENDALE ARMENIAN ELEMENTARY SCHOOL
C/O ST MARY'S ARMENIAN CHURCH
1200 EAST CARLTON
GLENDALE CA 91205

HOLLYWOOD

(ARMENIAN SATURDAY SCHOOL)
ST JOHN CATHEDRAL
1201 NORTH VINE ST
1201 NORTH VINE ST
HOLLYWOOD CA 90038

INDIAN WELLS

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF COACHELLA VALLEY
75-362 DESERT PARK DRINDIAN WELLS CA 92260

LOS ANGELES

(ARMENIAN SATURDAY SCHOOL)
ST JAMES CHURCH
4950 WEST SLAUSON AVE
LOS ANGELES CA 90056

ROSE & ALEX PILIBOS ARMENIAN SCHOOL D
1615 N ALEXANDRIA AVE
LOS ANGELES CA 90027

OAKLAND

(ARMENIAN SATURDAY SCHOOL)
ST VARTAN CHURCH
650 SPRUCE STREET
OAKLAND CA 94610

PASADENA

(ARMENIAN SATURDAY SCHOOL)
ST GREGORY CHURCH
2215 EAST COLORADO BLVD
PASADENA CA 91107

PICO RIVERA

ARMENIAN MESROBIAN SCHOOL D
8420 BEVERLY RD
PICO RIVERA CA 90660

REEDLEY

(ARMENIAN SATURDAY SCHOOL)
STS SAHAG MESROB CHURCH
"F" AND 13TH STREETS
REEDLEY CA 93654

SACRAMENTO

(ARMENIAN SATURDAY SCHOOL)
ST JAMES CHURCH
3240 "B" ST

SACRAMENTO CA 95816

SAN DIEGO

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF SAN DIEGO
4473 30TH ST
SAN DIEGO CA 92116

SAN FRANCISCO

(ARMENIAN SATURDAY SCHOOL)
ST JOHN CHURCH
275 OLYMPIA WAY
SAN FRANCISCO CA 94131

SANTA MONICA

ARARAT EDUCATIONAL INSTITUTE W
1333 26TH ST
SANTA MONICA CA 90404

VAN NUYS

(ARMENIAN SATURDAY SCHOOL)
ST PETER CHURCH
17231 SHERMAN WAY
VAN NUYS CA 91406

MASSIS NURSERY SCHOOL
15024 BURBANK BLVD
VAN NUYS CA 91411

ST PETER A G B U ARMENIAN DAY SCHOOL DE
17231 SHERMAN WAY
VAN NUYS CA 91406

YETTEM

(ARMENIAN SATURDAY SCHOOL)
ST MARY CHURCH
PO BOX 367
YETTEM CA 93670

CHINESE

BAKERSFIELD

BAKERSFIELD CHUNG WAH SCHOOL
2128-O ST
BAKERSFIELD CA 93301

BERKELEY

334 BERKELEY-EL CERRITO MANDARIN SCHOOL
1250 CAMPUS DR
BERKELEY CA 94708

CHINESE LANGUAGE INSTITUTE OF BERKELEY
1814 CEDAR ST
BERKELEY CA 94704

CAMARILLO

VENTURA COUNTY CHINESE SCHOOL
123 W LOOP DR
CAMARILLO CA 93010

CERRITOS

CERRITOS CHINESE SCHOOL OF CHINESE CULTURAL
ASSOCIATION OF SOUTHERN CALIFORNIA
11501 E BOX ST
CERRITOS CA 90701

CLAREMONT

POMONA VALLEY CHINESE SCHOOL W
2385 SAN BENITO CR
CLAREMONT CA 91711

CONCORD

CONTRA COSTA CHINESE SCHOOL
1723 BISHOP DR
CONCORD CA 94521

CUPERTINO

WEST VALLEY CHINESE LANGUAGE SCHOOL
10332 NOEL AVE
CUPERTINO CA 95014

FOSTER CITY

FOSTER CITY CHINESE SCHOOL
529 TRINIDAD LANE
FOSTER CITY CA 94404

FOUNTAIN VALLEY

CHINESE LANGUAGE AND CULTURAL
SCHOOL OF ORANGE BOUNTY
REINETTE LUM
11029 CAMELLIA
FOUNTAIN VALLEY CA 92708

FREMONT

CHINESE LANGUAGE CLASSES
FREMONT-NEWARK
3056 SURRY PL
FREMONT CA 94536

ORGANIZATION OF CHINESE AMERICANS W
2191 MOWRY AVE
SUITE 500-A
FREMONT CA 94538

FRESNO

FRESNO CHINESE LANGUAGE SCHOOL
CHINESE CONSOLIDATED BENEVOLENT ASSOCIATION
949 WATERMAN AVENUE
FRESNO CA 93706

HUNTINGTON

HUNTINGTON BEACH CHINESE SCHOOL
5172 MCFADDEN AVE
HUNTINGTON BEACH CA

IRVINE

IRVINE CHINESE SCHOOL
3700 CHAPARRAL AVE
IRVINE CA 92714

LAFAYETTE

DIABLO CHINESE SCHOOL LAFAYETTE
605 FRANCIS DR
LAFAYETTE CA 94549

LOS ANGELES

CHINESE CHILDREN AFTER DAY SCHOOL W
ACTIVITY CENTER
2945 EAGLE ROCK BLVD
LOS ANGELES CA 90065

CHINESE LANGUAGE SCHOOL OF SOUTHERN CALIFORNIA
3224 CORNITH AVE
LOS ANGELES CA 90066

LOS ANGELES MANDARIN SCHOOL
945 N BROADWAY
LOS ANGELES CA 90012

MANDARIN BAPTIST CHURCH W L A
CHINESE SCHOOL
1925 1/2 SAWTELLE BLVD
LOS ANGELES CA 90025

TRUE LIGHT PRESBYTERIAN CHURCH
TRUE LIGHT PRESBYTERIAN CHURCH CHINESE SCHOOL
2500 GRIFFIN AVE
LOS ANGELES CA 90031

MONTEREY PARK

LUTHERAN CHINESE SCHOOL
115 W NEWMARK AVE
MONTEREY PARK CA 91754

NORTHRIDGE

SAN FERNANDO VALLEY CHINESE SCHOOL
19408 PINE VALLEY AVE
NORTHRIDGE CA 91326

OAKLAND

OAKLAND CHINESE LANGUAGE SCHOOL
316-NINTH ST
OAKLAND CA 94607

PALO ALTO

THE PALO ALTO CHINESE SCHOOL
862 RICHARDSON COURT
PALO ALTO CA 94303

PIEDMONT

CHINESE CULTURAL EDUCATION ASSEN
25 WYNGARD
PIEDMONT CA 94611

REDONDO BEACH

SOUTH BAY CHINESE SCHOOL
850 INGLEWOOD AVE
REDONDO BEACH CA 90710

SACRAMENTO

SACRAMENTO CHINESE LANGUAGE SCHOOL
915-4TH ST
SACRAMENTO CA 95814

SALINAS

CONFUCIUS CHINESE SCHOOL
(JUNG WAH)
1 CALIFORNIA ST
SALINAS CA 93901

SAN DIEGO

CHUNG HWA SCHOOL OF SAN DIEGO INC
1750-47TH ST
SAN DIEGO CA 92102

SAN FRANCISCO

CHINESE BAPTIST CHURCH SCHOOL
10TH AVE & CABRILLO ST
SAN FRANCISCO CA 94118

CHINESE CENTRAL HIGH SCHOOL
829 STOCKTON ST
SAN FRANCISCO CA 94108

CHINESE SCHOOL
LUTHERAN HOLY SPIRIT CHURCH
1725 WASHINGTON ST
SAN FRANCISCO CA 94109

CUMBERLAND SCHOOL
865 JACKSON ST
SAN FRANCISCO CA 94133

HIP WO CHINESE LANGUAGE SCHOOL WE
1600 CLAY ST
SAN FRANCISCO CA 94109

KIN KUO SCHOOL
846 STOCKTON ST
SAN FRANCISCO CA 94108

NAM KUE SCHOOL
755 SACRAMENTO ST
SAN FRANCISCO CA 94108

SAN FRANCISCO CHINESE PARENT
COMMITTEE SCHOOL
843 STOCKTON ST
SAN FRANCISCO CA 94108

SAN FRANCISCO CHINESE SCHOOL
593 4TH AVENUE
SAN FRANCISCO CA 94118

ST MARY'S CHINESE SCHOOL
902 STOCKTON ST
SAN FRANCISCO CA 94108

WAH MEI SCHOOL (PRE-SCHOOL)
C/O CUMBERLAND PRESBYTERIAN CHURCH
865 JACKSON ST
SAN FRANCISCO CA 94113

SAN JOSE

SAN JOSE CHINESE LANGUAGE SCHOOL WE
1808 SCHOOLDALE DR
SAN JOSE CA 95124

SANTA CLARA

CACL CHINESE LANGUAGE SCHOOL
SAN JOSE

4653 MANTGRUM DR
SANTA CLARA CA

SO SAN FRANCISCO

NORTHERN PENINSULA CHINESE ASSOCIATION
CHINESE SCHOOL
2255 DURY WAY
SO SAN FRANCISCO CA 94080

NORTHERN PENINSULA CHINESE ASSOCIATION
CHINESE SCHOOL
2217 GREENDALE DR
SO SAN FRANCISCO CA 94080

STOCKTON

STOCKTON CHINESE LANGUAGE SCHOOL
212 E LAFAYETTE ST
STOCKTON CA 95202

THOUSAND OAKS

CONEJO VALLEY CHINESE SCHOOL
1025 OLD FARM ROAD
THOUSAND OAKS CA 91360

W COVINA

SAN GABRIEL VALLEY CHINESE SCHOOL
718 S AZUSA AVE
W COVINA CA 91791

WESTMINISTER

CHINESE SCHOOL OF CHINESE CULTURAL
ASSOCIATION OF SOUTHERN CALIFORNIA
13452 GRINNELL CIRCLE
WESTMINISTER CA 92683

CHINNSE

SAN RAFAEL

MARIN CHINESE CULTURAL GROUP
CANTONESE SCHOOL
1786 LAS GALLINAS AVE
SAN RAFAEL CA 94903

CROATIAN

LOS ANGELES

CROATIAN SCHOOL
714 NORTH GRAND AVE
LOS ANGELES CA 90012

SAN JOSE

CROATIAN SCHOOL
901 LINCOLN AVE
SAN JOSE CA 95126

ESTONIAN

SANTA CLARA

SAN FRANCISCO ESTONIAN SCHOOL
2221 MENZEL PL
SANTA CLARA CA 95050

SEPULVEDA

LOS ANGELES ESTONIAN SCHOOL
16449 DEARBORN ST
SEPULVEDA CA 91343

FRENCH

BERKELEY

ECOLE BILINGUE (EAST BAY FRENCH-AMERICAN SCHOOL)
1009 HEINZ ST
BERKELEY CA 94710

LOS ANGELES

LE LYCEE FRANCAIS DE LOS ANGELES DEH
3261 OVERLAND AVE
W LOS ANGELES CA 90034

SAN FRANCISCO

ECOLE BILINGUE FRANCO-AMERICAINE DE
SAN FRANCISCO
940 GROVE ST
SAN FRANCISCO CA 94117

FRENCH-AMERICAN BILINGUAL SCHOOL DEH
55 LAGUNA ST
SAN FRANCISCO CA 94114

LYCEE FRANCAIS DE SAN FRANCISCO DEH
834 28TH AVE

SAN FRANCISCO CA 94121

GERMAN*

ANAHEIM

GERMAN SCHOOL OF ANAHEIM
1426 E CORTNEY PL
ANAHEIM CA 92805

PRINCE OF PEACE LUTHERAN SCHOOL
1421 W BALL RD
ANAHEIM CA 92802

CANOGA PARK

GERMAN SCHOOL OF CANOGA PARK
8134 RUDNICK AVE
CANOGA PARK CA 91304

DOWNEY

GERMAN SCHOOL OF DOWNEY
7856 DALEN
DOWNEY CA 90242

FREMONT

GERMAN LANGUAGE AND CULTURE CLUB
PO BOX 186
FREMONT CA 94537

HAWTHORNE

GERMAN LANGUAGE SCHOOL OF INGLEWOOD
4071 W 132ND ST
HAWTHORNE CA 90250

HUNTINGTON BEACH

GERMAN SCHOOL OF HUNTINGTON BEACH
17521 STILL HARBOR
HUNTINGTON BEACH CA 92647

LA CANADA

GERMAN-AMERICAN SCHOOL OF EAGLE ROCK
1735 FAIRMOUNT AVE
LA CANADA CA 91011

LONG BEACH

BETHANY LUTHERAN SCHOOL
5100 ARBOR RD
LONG BEACH CA 90808

GERMAN-AMERICAN SCHOOL OF LONG BEACH WE
441 LAURINDA AVE
LONG BEACH CA 90803

LOS ANGELES

GERMAN-AMERICAN SCHOOL OF PACIFIC PALISADES
4519 LOS FELIZ BLVD #209
LOS ANGELES CA 90027

NAPA

ST JOHN LUTHERAN SCHOOL
3521 LINDA VISTA AVE
NAPA CA 94558

OAKLAND

GERMAN SCHOOL OF THE EAST BAY
PO BOX 26
OAKLAND CA 94604

PALO ALTO

GERMAN-AMERICAN SCHOOL OF PALO ALTO
PO BOX 1296
PALO ALTO CA 94302

RANCHO PALOS VERDES

GERMAN SCHOOL OF TORRANCE
26554 BASSWOOD AVE
RANCHO PALOS VERDES CA 90274

REDLANDS

GERMAN SCHOOL OF REDLANDS
678 CENTER CREST DR
REDLANDS CA 92373

REDWOOD

REDEEMER LUTHERAN SCHOOL
468 GRAND ST
REDWOOD CITY CA 94062

REDWOOD CITY

GERMAN SCHOOL OF THE MID-PENINSULA INC WEX

PO BOX 5545
REDWOOD CITY CA 94063

RIVERSIDE

GERMAN SCHOOL OF RIVERSIDE
6170 DEL RAY CT
RIVERSIDE CA 92506

IMMANUEL LUTHERAN SCHOOL
5545 ALESSANDRO BLVD
RIVERSIDE CA 92506

SAN CLEMENTE

GERMAN SCHOOL OF SOUTH LAGUNA
301 CALLE NEBLINA
SAN CLEMENTE CA 92672

SAN DIEGO

GERMAN SCHOOL OF SAN DIEGO
4696 ESTHER ST
SAN DIEGO CA 92115

ST PAUL LUTHERAN SCHOOL
1376 FELSPAR
SAN DIEGO CA 92109

SAN FRANCISCO

GERMAN SCHOOL OF SAN FRANCISCO
1384 PORTOLA DR
SAN FRANCISCO CA 94127

SAN JOSE

SOUTH BAY DEUTSCHER SCHULVEREIN INC
PO BOX 24235
SAN JOSE CA 95154

SAN RAFAEL

DEUTSCHE SCHULVEREIN-MARIN
PO BOX 4172
SAN RAFAEL CA 94903

SANTA BARBARA

GERMAN SCHOOL OF SANTA BARBARA
1130 SUMMIT RD
SANTA BARBARA CA 93108

STOCKTON

GERMAN SATURDAY SCHOOL OF STOCKTON
PO BOX 4202
STOCKTON CA 95204

TEMPLE CITY

GERMAN SCHOOL OF TEMPLE CITY
6047 N HART AVE
TEMPLE CITY CA 91780

TORRANCE

X

GERMAN SCHOOL OF ALPINE VILLAGE
496 GARNET ST
TORRANCE CA 90504

UPLAND

GERMAN SCHOOL OF ONTARIO
223 WEST 11TH ST
UPLAND CA 91786

VACAVILLE

GERMAN SCHOOL OF FAIRFIELD
618 CRESTVIEW DR
VACAVILLE CA 95688

VENICE

FIRST LUTHERAN SCHOOL
815 VENICE BLVD
VENICE CA 90291

WEST COVINA

GERMAN SCHOOL OF HACIENDA HEIGHTS
3511 FLEMINGTON DR
WEST COVINA CA 91792

WESTLAKE VILLAGE

GERMAN SCHOOL OF THOUSAND OAKS
1766 BOWCLIFFE TERRACE
WESTLAKE VILLAGE CA 91361

WESTMINSTER

GERMAN SCHOOL OF HUNTINGTON BEACH
5262 SOMERSET ST
WESTMINSTER CA 92683

GERMAN/CHINESE

INGLEWOOD

INGLEWOOD

GOOD SHEPHERD LUTHERAN SCHOOL
9015 MAPLE AVE
INGLEWOOD CA 90301

HUNGARIAN

ALAMEDA

HUNGARIAN SCHOOL
1932 OTIS DR
ALAMEDA CA 94501

HOLLYWOOD

HUNGARIAN SCHOOL
751 CRENSHAW BLVD
HOLLYWOOD CA 90005

LOS ANGELES

ST STEPHENS HUNGARIAN SCHOOL WE
3705 WOODLAWN AVE
LOS ANGELES CA 90011

ONTARIO

HUNGARIAN SCHOOL
1053 E SIXTH ST
ONTARIO CA 91762

ITALIAN

SAN FRANCISCO

STS PETER & PAUL SCHOOL
SAN FRANCISCO CA 94133

JAPANESE

ANAHEIM

ORANGE COUNTY JAPANESE SCHOOL

C/O ORANGE COUNTY BUDDHIST CHURCH
909 SOUTH DALE ST
ANAHEIM CA

COSTA MESA

ORANGE COAST GAKVEN
C/O KAIZAR KNIGHT INTERMEDIATE SCHOOL
2130 SANTA ANA AVE
COSTA MESA CA 92627

COYOTE

MORGAN HILL JAPANESE SCHOOL
MORGAN HILL BUDDHIST BLDG
PO BOX 288
COYOTE CA

CULVER CITY

CULVER CITY JAPANESE LANGUAGE SCHOOL
11828 WEST WASHINGTON
CULVER CITY CA

GARDENA

EAST-WEST LANGUAGE SCHOOL
16110 LA SALLE AVE
GARDENA CA 90247

ENDO MEMORIAL SCHOOL
14500 SOUTH AVALON BLVD
GARDENA CA

JAPANESE LANGUAGE SCHOOL
C/O GARDENA BUDDIST CHURCH
1517 WEST 166TH ST
GARDENA CA 90247

GLENDALE

GLEN-VALLEY JAPANESE SCHOOL
C/O GLENDALE JAPANESE FREE MEDTHODIST CHURCH
317 WEST PALMER AVE
GLENDALE CA 90004

HARBOR CITY

HARBOR CITY KOYASAN JAPANESE SCHOOL
25316 FRAMPTON AVE
HARBOR CITY CA

LONG BEACH

LONG BEACH GAKVEN

1766 SEABRIGHT AVE
LONG BEACH CA 90810

LOS ANGELES

ASAHI GAKVEN
152 N VERMONT AVE
LOS ANGELES CA 90004

ASAHI-GAKVEN WEH
350 SOUTH FIGUEROA ST
SUITE 955
LOS ANGELES CA 90071

GARDEN GROVE JAPANESE SCHOOL
342 EAST FIRST ST
LOS ANGELES CA 90012

HOLLYWOOD GAKVEN W
3929 MIDDLEBURY ST
LOS ANGELES CA 90004

JAPAN TRADERS CLUB
606 SO HILL ST
LOS ANGELES CA 90014

JAPANESE INSTITUTE OF SANTELLE
2110 CORINTH AVE
LOS ANGELES CA 90025

JAPANESE JR & SR HIGH SCHOOL W
1218 SOUTH MENLO AVE
LOS ANGELES CA 90006

JAPANESE LANGUAGE SCHOOL
1801 NATIONAL BLVD SUITE 102
LOS ANGELES CA 90064

MEISHO GAKVIN
C/O JODO SHU BUDDIST TEMPLE
2003 WEST JEFFERSON BLVD
LOS ANGELES CA 90013

NISHI HONGWANJI NIHONGO GAKKO
119 NORTH CENTRAL AVE
LOS ANGELES CA 90012

NORWAK JAPANESE LANGUAGE SCHOOL
324 NORTH VANCOUVER AVE
LOS ANGELES CA 90022

RAFU CHUO GAKVEN DW
204 NORTH SARATOGA ST
LOS ANGELES CA 90033

RAFU DAIICHI GAKVEN WD
3411-12TH AVE
LOS ANGELES CA 90018

RAFU DAINI GAKVEN
1035 SOUTH FEDORA ST
LOS ANGELES CA 90006

SENSHIN GAKVIN
C/O SENSHIN BUDDIST CHURCH
1336 WEST 36TH PLACE
LOS ANGELES CA 90007

VENICE JAPANESE LANGUAGE SCHOOL
12448 BRADDOCK DR
LOS ANGELES CA 90066

MONTEBELLO

MONTEBELLO JAPANESE LANGUAGE SCHOOL
149 SOUTH 10TH ST
MONTEBELLO CA

MONTEREY PARK

MONTEREY PARK UNITED METHODIST LANGUAGE SCHOOL
333 SOUTH GARFIELD AVE BOX 68
MONTEREY PARK CA 91754

MT VIEW

SANTO KYOKAI GAKVEN
TRI CITY BUDDHIST CHURCH
575 STIERLIN RD
MT VIEW CA

NORWALK

SOUTHEAST GAKVEN W
14616 SOUTH GRIDLEY RD
NORWALK CA 90650

OXNARD

OXNARD JAPANESE LANGUAGE SCHOOL
C/O OXNARD BUDDIST CHURCH
250 SOUTH H STREET
OXNARD CA

PACOIMA

SAN FERNANDO VALLEY JAPANESE LANGUAGE SCHOOL
12953 BEANFORD ST
PACOIMA CA 91331

PALO ALTO

PALO ALTO JAPANESE SCHOOL
2715 LOUIS RD
PALO ALTO CA

PASADENA

PASADENA GAKVEN W
550 CYPRUS AVE
PASADENA CA 91103

PASADENA JAPANESE LANGUAGE SCHOOL
C/O PASADENA BUDDIST CHURCH
1993 GLEN AVE
PASADENA CA

RIVERSIDE

RIVERSIDE GAKVEN
2989 MADISON ST
RIVERSIDE CA

SALINAS

SALINAS NIHONGO GAKVEN
14 CALIFORNIA ST
SALINAS CA

SAN DIEGO

SAN DIEGO JAPANESE LANGUAGE SCHOOL
C/O BUDDIST CHURCH OF SAN DIEGO
2929 MARKET ST
SAN DIEGO CA 90002

SAN DIEGO JAPANESE SCHOOL WD
2624 MARKET ST
SAN DIEGO CA 92102

SAN FERNANDO

SAN FERNANDO VALLEY JAPANESE LANGUAGE SCHOOL
1335 WOODWORTH ST
SAN FERNANDO CA

SAN FRANCISCO

MORNING STAR SCHOOL
SAN FRANCISCO CA 94109

SAN FRANCISCO JAPANESE LANGUAGE CLASSES INC
C/O JAPANESE CHAMBER OF COMMERCE OF NORTH CA
ROOM 137 WORLD TRADE CENTER
SAN FRANCISCO CA 94111

SAN JOSE

SAN JOSE HINHONGO GAKVEN W
SAN JOSE BUDDHIST CHURCH
640 N 5TH ST
SAN JOSE CA

SAN MARCAS

VISTA GAKVEN
RT 2 BOX 916

SAN MARCAS CA

SAN MATEO

SAN MATEO JAPANESE SCHOOL
2 S CLAREMONT ST
SAN MATEO CA

SANTA MARIA

SANTA MARIA JAPANESE SCHOOL
134 WESTERN AVE
SANTA MARIA CA 93454

SEASIDE

MONTEREY JAPANESE SCHOOL
MONTEREY BUDDIST CHURCH
1155 NOCH BUENA
SEASIDE CA

MONTEREY PENINSULA SCHOOL
590 ELM AVE
SEASIDE CA

SUN VALLEY

VALLEY GAKVEN
8850 LANKERSHIM BLVD
SUN VALLEY CA 90352

TEMPLE CITY

SAN GABRIEL JAPANESE LANGUAGE SCHOOL
5019 NORTH ENCINATA AVE
TEMPLE CITY CA 91780

TORRANCE

GARDENA VALLEY JAPANESE LANGUAGE SCHOOL
2000 W 162 ST
TORRANCE CA 90504

WATSONVILLE

WATSONVILLE JAPANESE SCHOOL
WATSONVILLE BUDDHIST CHURCH
427 BRIDGE ST
WATSONVILLE CA

WEST COVINA

WEST COVINA JAPANESE SCHOOL

PO BOX 289
WEST COVINA CA

KOREAN

ANAHEIM

THE KOREAN LANGUAGE SCHOOL OF ANAHEIM
315 S AVENIDA MARGARITA
ANAHEIM CA 92807

MARINA

THE KOREAN LANGUAGE SCHOOL
3128 CRESCENT AVE #55
MARINA CA 93933

SACRAMENTO

THE KOREAN LANGUAGE SCHOOL OF SACRAMENTO
5770 CARLSON DR
SACRAMENTO CA 95819

SAN FRANCISCO

THE KOREAN SCHOOL OF SAN FRANCISCO
3941 CALG ST
SAN FRANCISCO CA 94118

THE NORTHERN KOREAN EDUCATION CENTER
3950 SACRAMENTO ST
SAN FRANCISCO CA

SAN JOSE

THE EDEN SCHOOL
800 IRON WOOD DR
SAN JOSE CA 95118

LATVIAN

NORTH HOLLYWOOD

LATVIAN SCHOOL OF SOUTHERN CALIFORNIA
12311 CHANDLER BLVD #3
N HOLLYWOOD CA 91607

SAN RAFAEL

LATVIAN SCHOOL IN OAKLAND
36 CHULA VISTA DRIVE
SAN RAFAEL CA 94901

LITHUANIAN

LOS ANGELES

S CASIMIER LITHUANIAN SCHOOL
3767 ALOHA ST
LOS ANGELES CA 90027

ST CASIMIR LITHUANIAN SATURDAY SCHOOL
IN LOS ANGELES
2718 ST GEORGE ST
LOS ANGELES CA 90027

POLISH

SAN FRANCISCO

POLISH-AMERICAN EDUCATIONAL COMMITTEE
OF SAN FRANCISCO
PO BOX 1416
SAN FRANCISCO CA 94114

PUNJABI

YUBA CITY

SIKH TEMPLE
2468 TIERRA BUENA RD
YUBA CITY CA 95991

RUSSIAN

SAN FRANSISCO

SAINT-KIRRIL-MEODIEVSKAIA CATHEDRAL
CHURCH GYMNASIUM
525-36 AVE
SAN FRANSISCO CA 94121

SPANISH

ALAMEDA

ST BARNABAS SCHOOL
ALAMEDA CA 94501

APTOS

SANTA CRUZ MONTESSORI SCHOOL
APTOS CA 95003

BARSTOW

MOUNT ST JOSEPH'S SCHOOL
BARSTOW CA 92311

BURLINGAME

OUR LADY OF ANGELS SCHOOL
BURLINGAME CA 94010

CARMICHAEL

ST MICHAEL'S EPISCOPAL DAY SCHOOL
CARMICHAEL CA 95608

COMPTON

ST ALBERT ELEMENTARY SCHOOL
804 E COMPTON BLVD
COMPTON CA 90220

LA PUENTE

ST MARTHA ELEMENTARY SCHOOL
440 NO AZUSA AVE
LA PUENTE CA 91744

LOS ANGELES

BISHOP MOREA SALESIAN HIGH SCHOOL
960 SOUTH SOTO STREET
LOS ANGELES CA 90023

PATER NOSTER HIGH SCHOOL
LOS ANGELES CA 90065

RESURRECTION ELEMENTARY SCHOOL
3360 OPAL STREET
LOS ANGELES CA 90023

SAN ANTONIO DE PADUA ELEMENTARY SCHOOL
1500 EAST BRIDGE AVE
LOS ANGELES CA 90033

SAN MIGUEL ELEMENTARY SCHOOL
2270 E 108 ST
LOS ANGELES CA 90059

ST JOHN THE EVANGELIST ELEMENTARY SCHOOL
6102 VICTORIA AVE
LOS ANGELES CA 90043

TRINITY LUTHERAN SCHOOL
987 S GRAMERAY PL
LOS ANGELES CA 90019

OAKLAND

CENTRO INFANTIL DE LA RAZA
314 E 10TH ST
OAKLAND CA 94606

EMILIANO ZAPATA STREET ACADEMY
(ACADEMIA EMILIANO ZAPATA)
1449 MILLER AVE
OAKLAND CA 94601

HORIZON SCHOOL
OAKLAND CA 94605

LA ESUELITA
314 E 10TH ST
OAKLAND CA 94606

SAINT ELIZABETH ELEMENTARY SCHOOL
OAKLAND CA 94601

PAMONO

SACRED HEART ELEMENTARY SCHOOL
POMONO CA 91766

PASADENA

MAYFIELD JUNIOR SCHOOL OF THE HOLY CHILD
PASADENA CA 91101

RIVERSIDE

SHERMAN INDIAN HIGH SCHOOL
9010 MAGNOLIA AVENUE
RIVERSIDE CA 92404

SACRAMENTO

SAINT PETER'S SCHOOL
SACRAMENTO CA 95824

SAN BERNARDINO

OUT LADY OF GUADALUPE SCHOOL
SAN BERNARDINO CA 92411

SAN DIEGO

ST JUDE ACADEMY
1228 SO 38 ST
PO BOX 13601
SAN DIEGO CA 92113

DE

SAN JOSE

ESCUELA PROGRESISTA EMILIANO ZAPATO
115 MCCURRY
SAN JOSE CA

THE BILINGUAL SCHOOL
4052 CHERRY AVE
SAN JOSE CA 95118

STOCKTON

ST GERTRUDE SCHOOL
STOCKTON CA 95205

SUNLAND

TIERRA DEL SOL (CENTER FOR THE HANDICAPPED)
SUNLAND CA 91040

WATSONVILLE

ST FRANCIS SCHOOL
WATSONVILLE CA 95076

THAI

NORTH HOLLYWOOD

WAT THAI
PO BOX 9474
NORTH HOLLYWOOD CA 91609

TIBETAN

KENSINGTON

EWAM CHODEN (TIBETAN BUDDHIST CENTER)
254 CAMBRIDGE AVE
KENSINGTON CA 94708

UKRAINIAN

MONROCIA

UKRAINIAN SATURDAY SCHOOL (LOS ANGELES)
438 SIERRA VISTA AVE
MONROCIA CA 91016

FRENCH

DENVER

DENVER INTERNATIONAL SCHOOL DE
4101 EAST HAMPDEN AVE
DENVER CO 80222

GERMAN*

EDELWEIB CLUB-TEV-GERMAN LANGUAGE CLUB
938 JERSEY
DENVER CO 80220

FAITH LUTHERAN SCHOOL
4780 ELIOT ST
DENVER CO 80211

SLOVENIAN

PUEBLO

SLOVENIAN LANGUAGE CLASSES
219 NORTH PRAIRIE
PUEBLO COLORADO 81005

SPANISH

DENVER

ESCUELA THATELOLCO
DENVER CO

HOLY FAMILY GRADE SCHOOL
DENVER CO 80212

SPANISH/GERMAN

LAKEWOOD

BETHLEHEM LUTHERAN SCHOOL
7470 W 22 AVE

LAKEWOOD CO 80215

SPANISH/NATIVE AMERI

IGNACIO

IGNACIO ELEMENTARY
BOX 293
IGNACIO CO 81137

THAI

DENVER

WAT BUDDHAWARARAM OF DENVER
4801 JULIAN ST
DENVER CO 80221

ARMENIAN

HARTFORD

SAINT GEORGE ARMENIAN CHURCH
22 WHITE ST
HARTFORD CT 06114

NEW BRITAIN

ARMENIAN CHURCH OF HOLY RESURRECTION
1254 CORBIN AVE
NEW BRITAIN CT 06053

ST STEPHEN'S ARMENIAN SATURDAY SCHOOL W
167 TREMONT ST
NEW BRITAIN CT 06051

TRUMBULL

A R S ST NERSES SHNORHALI ARMENIAN SCHOOL W
15 CHATHAM DR
TRUMBULL CT 06611

CHINESE

OLD GREENWICH

FAIRFIELD CUNTY CHINESE SCHOOL
38 MIDBROOK LANE
OLD GREENWICH CT 06870

ESTONIAN

MANCHESTER

CONNECTICUT ESTONIAN SCHOOL WEH
16 ELDRIDGE ST
MANCHESTER CT 06040

FRENCH/SPANISH/ITALI

WINSTED

VILLA FERRETTI MONTESSORI SCHOOL
ROUTE 263 WINCHESTER RD
WINSTED CT 06098

GERMAN*

DANBURY

INDEPENDENT GERMAN LANGUAGE SCHOOL
OF SOUTHERN CONNECTICUT
154 MIDDLE RIVER RD
DANBURY CT 06801

NORFOLK

DEER SPRING SCHOOL
NORFOLK CT 06058

HUNGARIAN

BRIDGEPORT

HUNGARIAN SCHOOL
963 LAUREL AVE
BRIDGEPORT CT 06604

DANBURY

HUNGARIAN SCHOOL
-02 CRESWOOD RD
DANBURY CT 068 0

FAIRFIELD

HUNGARIAN SCHOOL
79 BIRCHWOOD DR
FAIRFIELD CT 06430

ITALIAN

BRIDGEPORT

ITALIAN LANGUAGE SCHOOL
835 QUEEN STREET
BRIDGEPORT CT 06606

STAMFORD

ITALIAN LANGUAGE SCHOOL
935 SHIPPAN AVE
STAMFORD CT 06906

KOREAN

NEW HAVEN

THE NEW HAVEN KOREAN SCHOOL
704 WHITNEY AVE
NEW HAVEN CT 06511

LATVIAN

MANCHESTER

LATVIAN SCHOOL OF MANCHESTER CONNECTICUT
38 HEMLOCK ST
MANCHESTER CT 06040

WILLIMANTIC

LATVIAN SCHOOL OF THE WILLIMANTIC
LATVIAN LUTH CHURCH CONNECTICUT
76 WINDHAM RD
WILLIMANTIC CT 06226

LITHUANIAN

HARTFORD

HARTFORD LITHUANIAN SATURDAY SCHOOL-SVYTURYS WEX
88 BEACON ST
HARTFORD CT 06105

WATERBURY

WATERBURY LITHUANIAN SCHOOL
36 CHIPMAN ST
WATERBURY CT 06708

POLISH

BRIDGEPORT

BRIDGEPORT

ST MICHAEL SCHOOL
286 PULASKI ST
BRIDGEPORT CT 06608

STAMFORD

HOLY NAME OF JESUS
305 WASHINGTON BLVD
STAMFORD CT 06902

UKRAINIAN

ANSONIA

SAINTS PETER AND PAUL SCHOOL
105 CLIFTON AVE
ANSONIA CT 06401

HARTFORD

UKRAINIAN SATURDAY SCHOOL (HARTFORD)
291 PRINCETON ST
HARTFORD CT 06106

NEW HAVEN

UKRAINIAN SATURDAY SCHOOL (NEW HAVEN)
74 PERKINS ST
NEW HAVEN CT 06513

STAMFORD

MOTHER OF GOD ACADEMY
111 WEST NORTH ST
STAMFORD CT 06902

ST BASIL'S PREP SCHOOL
39 CLOVELLY RD
STAMFORD CT 06902

CHINESE

NEWARK

CHINESE SCHOOL
C S LIU
9 WHITE CLAY CRES
NEWARK DE

WILMINGTON

CHINESE SCHOOL OF DELAWARE
2209 REGAL DR
WILMINGTON DE 19810

LATVIAN

LATVIAN SCHOOL OF WILMINGTON
2114 SHIPLEY RD
WILMINGTON DE 19803

LATVIAN SUMMER HIGH SCHOOL "BEVERINA"
8 RAVINE RD HIGHLAND WOODS
WILMINGTON DE 19810

UKRAINIAN

NEW CASTLE

UKRAINIAN SATURDAY SCHOOL (WILMINGTON)
120 CHERRY LANE COLLINS PK
NEW CASTLE DE 19720

WILMINGTON

UKRAINIAN SCHOOL WEH
SS PETER AND PAUL UKRAINIAN ORTHODOX CHURCH
1406 PHILADELPHIA PIKE
WILMINGTON DE 19809

DELEWARE

SPANISH

DE

ST PAUL SCHOOL
3RD & VAN BUREN STS
WILMINGTON DE 19805

CHINESE

SILVER SPRINGS

CHINESE SCHOOL OF CHINESE CHRISTIAN
CHURCH OF GREATER WASHINGTON DC
106 SHAW AVE
SILVER SPRINGS MD 20904

ITALIAN

MCLEAN

ITALIAN LANGUAGE AND CULTURE PROGRAM
8350 GREENSBORO DR 1-604/6
MCLEAN VA 22102

HUNGARIAN

WASHINGTON

HUNGARIAN SCHOOL
3043 15TH ST NW
WASHINGTON DC 20009

ARABIC

LIBYAN EMBASSY
1118 22 STREET NW
WASHINGTON DC

THE ISLAMIC CENTER W
2551 MASSACHUSETTS AVE NW
WASHINGTON DC

JAPANESE

THE JAPANESE SCHOOL IN WASHINGTON
C/O EMBASSY OF JAPAN
2520 MASSACHUSETTS AVE N W
WASHINGTON DC 20008

KOREAN

KOREAN SCHOOL-KOREAN CATHOLIC CHURCH
4121 HAREWOOD RD N E
WASHINGTON DC 20017

KOREAN SCHOOL-KOREAN PRESBYTERIAN CHURCH
16TH & KENNEDY ST N W
WASHINGTON DC 20011

SANSKRIT/PALI

WASHINGTON BUDDHIST VIHARA
5017 16TH ST NW
WASHINGTON DC 20011

SPANISH

SACRED HEART SCHOOL
1625 PARK ROAD NW
WASHINGTON DC 20010

ST PETER'S INTERPARISH SCHOOL
WASHINGTON DC 20003

ST THOMAS APOSTLE SCHOOL
2700 27TH STREET NW
WASHINGTON DC 20008

ARMENIAN

HIALEAH

SAINT JOHN THE BAPTIST ARMENIAN CHURCH
520 WEST 53 TERRACE
HIALEAH FL 33012

FRENCH

HOLLYWOOD

ST MARK LUTHERAN SCHOOL
502 N 28 AVE
HOLLYWOOD FL 33020

TAMPA DE

HOLY TRINITY LUTHERAN SCHOOL
3712 EL PRADO BLVD
TAMPA FL 33609

FRENCH/SPANISH

PALM BAY

ST JOSEPH'S CATHOLIC SCHOOL
PALM BAY FL 32905

NATIVE AMERICAN

CLEWISTON MICCOSUK

AHFACHKEE DAY SCHOOL
BIG CYPRESS RESERVATION
STAR ROUTE BOX 40
CLEWISTON FL 33440

MIAMI MICCOSUK

MISCCOGUKEE INDIAN HIGH SCHOOL

368 BOX 4+0021
TAMIAMI STATION
MIAMI FL 33144

SPANISH

BELLE GLADE

ST PETER LUTHERAN SCHOOL
200 E CANAL ST N
BELLE GLADE FL 33430

FORT LAUDERDALE

ST ANTHONY SCHOOL
FORT LAUDERDALE FL 33301

HIALEAH

EASTERN ACADEMY DE
90 W 11 STREET
HIALEAH FL 33010

LAVERNIA BILINGUAL SCHOOL
190 W 29TH ST
HIALEAH FL 33010

HOLLYWOOD

ANNUNCIATION SCHOOL
HOLLYWOOD FL 33023

MIAMI

CENTRO EDUCACIONAL "ANGEL E FUSTER"
726 SW 1412 AVE
MIAMI FL 33135

CORPUS CHRISTI SCHOOL
795 NW 32 STREET
MIAMI FL 33127

EL SALVADOR SCHOOL
1335 SW 67TH AVE
MIAMI FL 33144

EPIPHANY SCHOOL
MIAMI FL 33143

.ITS A SMALL WORLD SCHOOL
4200 SW 11TH ST
MIAMI FL 33134

LITTLE SHAVER #1 JOSE MARTE SCHOOL
MIAMI FL 33145

MIAMI COUNTRY DAY SCHOOL INC
MIAMI FL 33138

MT OLIVE LUTHERAN SCHOOL
10375 QUAIL ROOST DR
MIAMI FL 33157

NORTH MIAMI

HOLY CROSS LUTHERAN SCHOOL
660 NE 135 ST
NORTH MIAMI FL 33161

OVIEDO

ST LUKE CHRISTIAN SCHOOL
RT 3 BOX 280
OVIEDO FL 32765

PERRINE

HOLY ROSARY SCHOOL
PERRINE FL 33157

TAMPA

ACADEMY OF THE HOLY NAMES HIGH SCHOOL
3319 BAYSHORE BLVD
TAMPA FL 33609

SACRED HEART ACADEMY
TAMPA FL 33603

JAPANESE

ATLANTA

JAPANESE LANGUAGE SCHOOL OF ATLANTA
MITSUBISHI INT'L CORP
COASTAL STATER BLDG
SUITE 850
260 PEACHTREE ST N W
ATLANTA GA 30303

KOREAN

MARIETTA

THE KOREAN SCHOOL OF ATLANTA
1967 HILL RD
MARIETTA GA 30062

GUAM

CHAMORRO

AGANA

ACADEMY OF OUR LADY OF GUAM
PO BOX 3070
AGANA GU 96910

BISHOP BAUMAGARTNER JR HIGH SCHOOL
PO BOX 394
AGANA GU 96910

CATHEDRAL GRADE SCHOOL DE
PO BOX 3070
AGANA GU 96910

FATHER DUENAS MEMORIAL DH
PO BOX FD
AGANA GU 96910

INFANT OF PRAGUE KINDERGARTEN
PO BOX 415
AGANA GU 96910

MARIA ARTERO KINDERGARTEN
PO BOX 3487
AGANA GU 96910

MERCY HEIGHTS KINDERGARTEN
PO BOX 3266
AGANA GU 96910

MT CARMEL SCHOOL
BOX 1474
AGANA GU 96910

SANTA BARBARA SCHOOL
BOX 3087
AGANA GU 96910

ST FRANCIS SCHOOL
BOX 668
AGANA GU 96910

SAIPAN

OUR LADY OF MT CARMEL DEH
PO BOX 668
SAIPAN GU 96950

TALOFOFO

NOTRE DAME HIGH SCHOOL
SAN MIGUEL ST
TALOFOFO GU 96914

TAMUNING

372 ST ANTHONY SCHOOL
PO BOX 6870-J
TAMUNING GU 96911

JAPANESE

TAMUMING

JAPANESE LANGUAGE SCHOOL
JAPAN CLUB OF GUAM
PO BOX 7962
TAMUMING GUAM 96911

CHINESE

HONOLULU

HOR CHU SCHOOL
1342 7TH AVE
HONOLULU HI 96816

KAI-WAH SCHOOL
1614 NUUANU AVE
HONOLULU HI 96817

MUN LUN SCHOOL
1290 MAUNAKEA ST
HONOLULU HI 96817

SUN YAT-SEN SCHOOL
301 N SCHOOL ST
HONOLULU HI 96817

TAI-KOONG SCHOOL
1680 KAICO DR
HONOLULU HI 96815

WAIANAE

WAIANAE SCHOOL
85-979 MILL ST
WAIANAE HI 96792

JAPANESE

AIEA

AIEA HONGANJI GAKVEN
99-186 PUAKELA ST
AIEA HI 96701

AIEA TAIHEIYOO JAPANESE LANGUAGE SCHOOL
PO BOX 164
AIEA HI 96701

MOANALUA JAPANESE SCHOOL
99-634-A HAAHEO PL
AIEA HI 96701

PALISEEZU JAPANESE LANGUAGE SCHOOL
99-634-A HAAHEO PL
AIEA HI 96701

WAIMARU JAPANESE LANGUAGE SCHOOL
99-676 HALAWA
AIEA HI 96701

THERE IS NO PAGE #374

ELEELE

WAHIAWA JAPANESE LANGUAGE SCHOOL
PO BOX 248
ELEELE HI 96705

HALEIWA

HALEIWA TAISHOO JAPANESE LANGUAGE SCHOOL
PO BOX 242
HALEIWA HI 96712

HILO

HILO HONGANJI GAKVEN
393 KILAVEA AVE
HILO HI 96720

HILO JAPANESE SCHOOL
622 HINAANO ST
HILO HI 96720

KAUMANA-BAPTIST JAPANESE LANGUAGE SCHOOL
400 KAUMANA DR
HILO HI 96720

WAIAKEAWAINA JAPANESE LANGUAGE SCHOOL
PO BOX 277
HILO HI 96720

HONAKAA

HONOKAA HONGANJI GAKVEN
PO BOX 667
HONAKAA HI 96727

HONOLULU

FORT GAKVEN SCHOOL
1728 PALI HWY
HONOLULU HI 96813

ISLAND PARADISE SCHOOL
4711 KOLOHALA ST
HONOLULU HI

KALIHI-UKA JAPANESE LANGUAGE SCHOOL
29 HIALOA ST
HONOLULU HI

KAPALAMA JAPANESE LANGUAGE SCHOOL
617 WAIPA LANE
HONOLULU HI 96817

KOKO HEAD JAPANESE LANGUAGE SCHOOL
892 KALANIPUU ST
HONOLULU HI 96825

MAKIKI JAPANESE LANGUAGE SCHOOL
1252 YOUNG ST
HONOLULU HI 96814

MANOA JAPANESE LANGUAGE SCHOOL
2804 EAST MANOA RD
HONOLULU HI 96822

MCCULLEY JAPANESE LANGUAGE SCHOOL
831 PUMEHANA ST
HONOLULU HI 96826

MOILIILI JAPANESE LANGUAGE SCHOOL
2535 S KING ST
HONOLULU HI 96826

AEH

NEW KAIMUKI JAPANESE LANGUAGE SCHOOL
719 22ND AVE
HONOLULU HI

OLIVET BAPTIST CHURCH JAPANESE SCHOOL
177 S BERETANIA ST
HONOLULU HI 96826

PALAMA GAKVEN
620 WAIPA LANE
HONOLULU HI 96817

PALOLO JAPANESE LANGUAGE SCHOOL
1641 PALOLO AVE
HONOLULU HI 96816

SHIN KAIMUKI JAPANESE LANGUAGE SCHOOL
719 22ND AVE
HONOLULU HI 96816

TACHIKAWA CHU-JO GAKKO
1203 RYCROFT ST
HONOLULU HI 96814

THE HAWAII JAPANESE SCHOOL
C/O CONSULATE-GENERAL OF JAPAN
1472 NUUANU AVE
HONOLULU HI 96817

WAIALAE JAPANESE LANGUAGE SCHOOL
827 AIPO ST
HONOLULU HI

WAIKIKI KIAPAHULU JAPANESE LANGUAGE SCHOOL
3410 CAMPBELL AVE
HONOLULU HI 96815

WAKEI GAKVEN
1708 NUUANU AVE
HONOLULU HI 96817

KAHULUI

KUHULUI MEISHOU GAKVEN
PO BOX 1482
KAHULUI HI 96732

KALEHEO

KALAHEO JAPANESE LANGUAGE SCHOOL
PO BOX 394
KALAHEO HI 96741

KAMUELE

KAMUELA HONGANJI GAKVEN
PO BOX 367
KAMUELE HI 96743

KANEOHE

KAILUA JAPANESE LANGUAGE SCHOOL
2019 YOUNG ST
KANEOHE HI 96814

KANEOHE HIGASHI-HONGANJI GAKVEN
45-520 KEAAHALA ST
KANEOHE HI 96744

KANEOHE JAPANESE LANGUAGE SCHOOL
PO BOX 311
KANEOHE HI 96744

PALI JAPANESE LANGUAGE SCHOOL
44-011 MALUKAI PL
KANEOHE HI 96744

KAPAA

KAPAA HONGANJI GAKVEN
1170 KUHIO HWY
KAPAA HI 96746

KAPAA JAPANESE LANGUAGE SCHOOL
4524 HAUAALA RD
KAPAA HI 96746

KAUNAKAKAI

MOLOKAI JAPANESE LANGUAGE SCHOOL
PO BOX 366
KAUNAKAKAI HI 96748

KEALAKEKUA

KONA TAIFUKUJI JAPANESE LANGUAGE SCHOOL
PO BOX 55
KEALAKEKUA HI 96750

KOLOA

YULOA HONGANJI GAKVEN
PO BOX 445
KOLOA HI 96756

KONA

KONA HONGANJI GAKVEN
PO BOX 766
KONA HI 96750

LAHAINA

LAHAINA HONGANJI GAKVEN
PO BOX 458
LAHAINA HI 96761

LIHUE

LIHUE HONGANJI GAKVEN
PO BOX 1248
LIHUE HI 96766

MAKAWAO

MAKAWAO HONGANJI GAKVEN
PO BOX 188
MAKAWAO HI 96768

PAPAIKOU

PAPAIKOU HONGANJI GAKVEN
PO BOX 98
PAPAIKOU HI 96781

PEARL CITY

PEARL CITY HONGANJI GAKVEN
PO BOX 264
PEARL CITY HI 96782

WAHIAWA

KAALA JAPANESE LANGUAGE SCHOOL
164 CALIFORNIA AVE
WAHIAWA HI 96786

MILILANI-KIPAPA JAPANESE LANGUAGE SCHOOL
95-175 WAILAWA
WAHIAWA HI 96786

PALAMA JAPANESE LANGUAGE SCHOOL
95-175 WAILAWA ST
WAHIAWA HI

WAHIAWA HONGANJI GAKVEN
PO BOX 265
WAHIAWA HI 96786

WAIAHAE

WAIANAE GAKVEN

85-762 OLD GOV'T RD
WAIAHAE HI 96792

WAIALUA

WAIALUA HONGANJI GAKVEN
PO BOX 458
WAIALUA HI 96791

WAILUKU

WAILUKU HONGANJI GAKVEN
1828 VINEYARD ST
WAILUKU HI 96793

WAILUKU JAPANESE LANGUAGE SCHOOL
PO BOX 1155
WAILUKU HI 96793

WAIMEA

WAIMEA HONGANJI GAKVEN
PO BOX 577
WAIMEA HI 96796

WAIMEA JAPANESE LANGUAGE SCHOOL
PO BOX 266
WAIMEA HI 96796

WAIPAHU

TOYO GAKVEN
94-364 MIANU ST
WAIPAHU HI 96797

WAIPAHU HONGANJI GAKVEN
PO BOX 208
WAIPAHU HI 96797

WAIPAHU JAPANESE LANGUAGE SCHOOL
PO BOX 65
WAIPAHU HI 96797

SPANISH

KAPAA

ST CATHERINE SCHOOL
KAPAA HI 96746

TIBETIAN

PAHALA

NECHHUNG DRAYANGLING
PO BOX 281
PAHALA HAWAII 96771

NATIVE AMERICAN

DESMET

COEUR D'ALENE TRIBAL SCHOOL
BOX A
DESMET ID 83824

COEUR D'

FT HALL

SHOSHONE-BANNOCK SCHOOL
PO BOX 449
FT HALL ID 83203

SHOSHONE

ARMENIAN

CHICAGO

DANIEL VAROUJAN ARMENIAN SATURDAY SCHOOL W
1353 WEST CATALPA ST
CHICAGO IL 60640

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
6700 WEST DIVERSEY AVE
CHICAGO IL 60635

GRANITE CITY

MESROBIAN ARMENIAN SATURDAY SCHOOL W
1732 MAPLE ST
GRANITE CITY IL 62040

WAUKEGAN

SAINT GEORGE ARMENIAN CHURCH
1015 MCAREE RD
WAUKEGAN IL 60085

WAUKEGAN ARMENIAN SATURDAY SCHOOL W
645 SO LEWIS AVE
WAUKEGAN IL 60085

WILLMETT

SAINT JAMES ARMENIAN CHURCH
1314 WILMETT AVENUE
WILLMETT IL 60091

CHINESE

CHICAGO

CHINESE COMMUNITY CENTER
250 W 22ND PL
CHICAGO IL 60616

ST THERESE SCHOOL
CHICAGO ILL 60616

THE NEW YOUTH CENTER
239 CERMAK RD
CHICAGO IL 60616

239 CERMAK RD
CHICAGO IL 60616

HAZEL CREST

CHICAGO SOUTH SUBURBAN CHINESE SCHOOL
3406 SEINE CRT
HAZEL CREST IL 60429

SKOKI

CHINESE LANGUAGE SCHOOL
4723 GREENWOOD AVE
SKOKIE IL 60076

WHEATON

CHINESE SCHOOL
1462 GREENSBORO
WHEATON IL 60817

CROATIAN

CHICAGO

CROATIAN SCHOOL
1628 W MORSE AVE
CHICAGO IL 60615

CROATIAN SCHOOL
2823 S PRINCETON AVE
CHICAGO IL 60616

CROATIAN SCHOOL
2864 E 96 ST
CHICAGO IL 60617

NORTH CHICAGO

CROATIAN SCHOOL
1102 SHERIDAN RD
NORTH CHICAGO IL 60064

CZECH

CHICAGO

PATRONAT CESKE SVOBODOMYSLNE SKOLY
2659 S KARLOV AVE
CHICAGO IL

CICERO

CARDINAL BERAN SCHOOL W
C/O OUR LADY OF THE MOUNT SCHOOL
2414 S 61 AVE
CICERO IL

T O MASARYK CZECH SCHOOL
5701 WEST 22 PL
CICERO IL 60650

CZECK

BROOKFIELD

PATRONAT CESKE SKOLY BROOKFIELD
3909-11 SOUTH PRAIRIE AVE
BROOKFIELD IL 60513

ESTONIAN

PRAIRIE VIEW

ESTONIAN HOUSE WE
PO BOX 95
PRAIRIE VIEW IL 60059

FRENCH/SPAN/GERM/LAT

CHICAGO

IMMACULATA HIGH SCHOOL
640 W IRVING PARK RD
CHICAGO IL 60613

GERMAN*

AURORA

32 WHITNEY WAY
AURORA IL 60538

CHICAGO

GERMAN LANGUAGE SCHOOL
6549 NATOMA
CHICAGO IL 60631

THE GERMAN AMERICAN NATIONAL W

CONGRESS GERMAN SCHOOL
4740 N WESTERN AVE
CHICAGO IL 60625

EVANSTON

BETHLEHEM LUTHERAN SCHOOL
1510 LAKE ST
EVANSTON IL 60201

HINDSDALE

ZION LUTHERAN SCHOOL
125 S VINE ST
HINDSDALE IL 60521

NORTHBROOK

D A N K - LANGUAGE SCHOOL W
1344 SOUTHWIND DR
NORTHBROOK IL 60062

3639 RUSSETT LN
NORTHBROOK (GLENVIEW) IL 60062

PARK RIDGE

1237 S GROVE
PARK RIDGE (CHICAGO) IL 60068

SULLIVAN

JONATHAN CREEK PAROCHIAL SCHOOL
SULLIVAN IL 61951

HUNGARIAN

CHICAGO

HUNGARIAN SCHOOL
ST STEPHEN RC CHURCH
2015 W AUGUSTA BLVD
CHICAGO IL 60622

TULIPANOS LADA
3313 N CLARK ST
CHICAGO IL 60657

GLEN ELLYN

HUNGARIAN SCOUT TROOP #19 SCHOOL WE
60 N MAIN ST

GLEN ELLYN IL 60137

JAPANESE

CHICAGO

BUDDHIST TEMPLE OF CHICAGO JAPANESE SCHOOL W
1151 LELAND AVE
CHICAGO IL 60640

FUTABA-KAI
OFFICE
JAPANESE CHAMBER OF COMMERCE &
INDUSTRY OF CHICAGO
232 NORTH MICHIGAN AVE
CHICAGO IL 60601

SKOKIE

CHICAGO FUTABAKAI JAPANESE SCHOOL D
4600 MAIN ST
SKOKIE IL 60076

FUTABAKAI JAPANESE SCHOOL W
4600 MAIN ST
SKOKIE IL 60076

KOREAN

CHICAGO

KOREAN SCHOOL OF CHICAGO
4645 NORTH KEDZIE
CHICAGO IL 60625

KOREAN SCHOOL-THE KOREAN CHURCH OF CHICAGO
3014 N RACINE AVE
CHICAGO IL 60659

THE CHICAGO KOREAN SCHOOL
3333 N HARSHFIELD AVE
CHICAGO IL 60657

CICERO

KOREAN SCHOOL-
THE KOREAN PRESBYTERIAN CHURCH OF CHICAGO
1220 S 60TH CT
CICERO IL 60650

LATVIAN

LIBERTYVILLE

LATVIAN SCHOOL OF ST PAUL'S LATVIAN
LUTH CHURCH IN MAYWOOD IL
115 DAWEC ST
LIBERTYVILLE IL 60048

NAPERVILLE

KR BARON'S LATVIAN SCHOOL OF CHICAGO
1053 ALDER LANE
NAPERVILLE IL 60540

LITHUANIAN

CHICAGO

AUKSTESNIOJI LITUANISTINE MOKYKLA
2345 WEST 56TH ST
CHICAGO IL 60636

BRIGHTON PARK LITHUANIAN SCHOOL
4329 SOUTH ROCKWELL ST
CHICAGO IL 60632

CICERO LITHUANIAN SCHOOL
4039 SO MAPLEWOOD AVE
CHICAGO IL 60632

DARIAUS GIRENO LITUANISTINE MOKYKLA WE
3206 W 65 PLACE
CHICAGO IL 60629

DARIAUS IR GIRENO MOKYKLA
2345 W 56TH ST
CHICAGO IL 60636

K DONELAITIS LITHUANIAN SCHOOL W
10256 SO BELL AVE
CHICAGO IL 60643

LITHUANIAN INSTITUTE OF EDUCATION W
7031 SO MAPLEWOOD AVE
CHICAGO IL 60629

LITHUANIAN INSTITUTE OF EDUCATION WX
5620 SO CLAREMONT
CHICAGO IL 60636

LITHUANIAN MONTESSORI CHILDREN'S CENTER
2743 WEST 69 STREET
CHICAGO IL

LITHUANIAN SECONDARY SCHOOL W
4632 SOUTH KEATING AVE
CHICAGO IL 60632

MARIA HIGH SCHOOL
6727 SOUTH CALIFORNIA AVE
CHICAGO IL 60629

MARQUETTE PARK LITHUANIAN SCHOOL
6432 SO TALMAN AVE
CHICAGO IL 60629

PEDAGOGINIS LITUANISTIKOS INSTITUTAS
2345 WEST 56TH ST
CHICAGO IL 60636

ST ANTHONY'S LITHUANIAN ELEMENTARY AND
HIGH SCHOOL
1515 S 50TH ST
CHICAGO IL

LEMONT

MAIRONIS LITHUANIAN SCHOOL
419 MCCARTHY RD
LEMONT IL 60439

MAYWOOD

THE LITHUANIAN ELEMENTARY SCHOOL
1139 NICHOLS LANE
MAYWOOD IL 60153

POLISH

CHICAGO

POLISH CLASSES (EVENING)
LOURDEZ HIGH SCHOOL
4034 W 56TH ST
CHICAGO IL

ST PANCRATIUS SCHOOL
2940 W 40TH PLACE
CHICAGO IL 60632

WRIGHT COLLEGE ADULT EDUCATION POLISH CLASSES
WRIGHT COLLEGE
3400 N AUSTIN AVE
CHICAGO IL

SLOVENIAN

JOLIET

ST JOSEPH SLOVENIAN SCHOOL
901 OAKLAND AVE
JOLIET IL 60435

OGLESBY

SLOVENIAN STUDY CLUB
451 SUNSET BLVD
OGLESBY IL 61348

WESTMONT

BISHOP A M SLOMSEK SLOVENIAN SCHOOL WEHW
314 S OAK
WESTMONT IL 60559

SPANISH

CHAMPAIGN

HOLY CROSS SCHOOL
CHAMPAIGN IL 61820

CHICAGO

HOLY TRINITY DAY CLASSES FOR THE DEAF
CHICAGO IL 60612

HOLY TRINITY HIGH SCHOOL
CHICAGO IL 60622

MATERNITY BVM
1537 N LANNDALE
CHICAGO IL 60651

OUR LADY OF GUADALUPE SCHOOL
9050 S BURLEY
CHICAGO IL 60617

ST JOHN BERCHMANS SCHOOL
CHICAGO IL 60647

ST KEVIN SCHOOL
CHICAGO IL 60617

ST MATTHIAS SCHOOL
CHICAGO IL 60625

ST PROCOPIUS HIGH SCHOOL DH
1625 S ALLPORT
CHICAGO IL 60608

EFFINGHAM

ST ANTHONY GRADE SCHOOL
EFFINGHAM IL 62401

PINCKNEYVILLE

ST BRUNO SCHOOL
PINCKNEYVILLE IL 62274

ROCKFORD

ST PATRICK SCHOOL
2605 SCHOOL STREET
ROCKFORD IL 61103

THAI

CHICAGO

THE THAI BUDDHIST TEMPLE
PO BOX 7114
CHICAGO IL 60680

UKRAINIAN

ST NICHOLAS SCHOOL
2200 W RICE ST
CHICAGO IL 60622

ST VLADIMIR'S SCHOOL OF UKRAINIAN STUDIES WEH
2250 W CORTEZ ST
CHICAGO IL 606 2

UKRAINIAN SATURDAY SCHOOL (CHICAGO)
2538 W MEDIL AVE
CHICAGO IL 60647

OAK PARK

UKRAINIAN SATURDAY SCHOOL (CHICAGO)
508 S SCOVILLE
OAK PARK IL 60304

YIDDISH*

SKOKIE

WORKMENS CIRCLE SCHOOL
6746 PRAIRIE ST
SKOKIE IL

GERMAN*

INDIANAPOLIS

CALVARY LUTHERAN SCHOOL
6111 SHELBY ST
INDIANAPOLIS IN 46227

LATVIAN

LATVIAN SCHOOL OF INDIANAPOLIS
2839 EUGENE ST
INDIANAPOLIS IN 46222

SUNDAY SCHOOL OF LATVIAN LUTH CHURCH W
OF INDIANAPOLIS
7349 E 13 ST
INDIANAPOLIS IN 46219

LITHUANIAN

MICHIGAN CITY

GARY LITHUANIAN SCHOOL NE
609 BUTLER ST
MICHIGAN CITY IN 46360

SPANISH

FORT WAYNE

LATIN AMERICAN EDUCATION CENTER X
130 E LEWIS ST
FORT WAYNE IN 46804

SOUTH BEND

EL CAMPITO
1541 W DUNHAM
SOUTH BEND IN

GERMAN*

CEDAR RAPIDS

TRINITY LUTHERAN SCHOOL
1361 7TH AVE SW
CEDAR RAPIDS IA 52404

SIOUX CITY

ST APUL LUTHERAN SCHOOL
614 JENNINGS ST
SIOUX CITY IA 51105

GERMAN/FRENCH

BETTENDORF

ST KATHERINES/ST MARKS SCHOOL
BETTENDORF IA 52722

LATVIAN

DES MOINES

LATVIAN SCHOOL OF IOWA
3926 DOSH RD
DES MOINES IA 50310

SPANISH

DAVENPORT

HOLY TRINITY CATHOLIC PRESCHOOL
525 FILLMORE ST
DAVENPORT IA 52802

SPANISH/GERMAN

DUBUQUE

ST PATRICK SCHOOL
DUBUQUE IA 52001

FRENCH

MOREAUVILLE

SACRED HEART SCHOOL
MOREAUVILLE LA 71355

NEW ORLEANS

OUR LADY OF THE ROSARY
NEWORLEANS LA 70119

PLAQUEMINE

ST JOHN HIGH SCHOOL
PLAQUEMINE LA 70764

VILLE PLATTE

SACRED HEART ELEMENTARY
VILLE PLATTE LA 70586

HUNGARIAN

ALBANY

ALBANY ELEMENTARY SCHOOL
ALBANY LA 70711

NEW ORLEANS

HUNGARIAN SCHOOL
2511 CARROLLTON AVE
NEW ORLEANS LA 70118

JAPANESE

JAPANESE LANGUAGE ADVANCEMENT
SOCIETY OF NEW ORLEANS
C/O CONSULATE-GENERAL OF JAPAN
1830 INT'L TRADE MART BLDG
NO 2 CANAL ST
NEW ORLEANS LA 70130

SPANISH

BATON ROUGE

BATON ROUGE

ST ALOYSIUS SCHOOL
BATON ROUGE LA 70808

NEW ORLEANS

GETON ACADEMY
NEW ORLEANS LA 70119

FRENCH

GRAD COTEAU

ST PETER CLAVER HIGH SCHOOL
GRAND COTEAU LA 70541

MAINE

LEWISTON

L'ECOLE ANDROSCOGGIN
153 HORTON ST
LEWISTON ME 04240

SABATTUS

OUR LADY OF THE ROSARY SCHOOL
SABATTUS ME 04280

ARMENIAN

CHEVY CHASE

HAMASDEGH ARMENIAN SATURDAY SCHOOL W
4906 FLINT DR
CHEVY CHASE MD 20016

ROCKVILLE

SAINT MARY ARMENIAN CHURCH
YERETZGIN ANAHID KALAYDJIAN
5024 BATTIC AVE
ROCKVILLE MD 20853

CHINESE

BALTIMORE

CHINESE LANGUAGE SCHOOL OF BALTIMORE
(GRACE AND ST PETER'S CHURCH)
524 ANNESLIE RD
BALTIMORE MARYLAND 21212

COLUMBIA

CHINESE LANGUAGE SCHOOL OF COLUMBIA
5567 NETTLEBED CRT
COLUMBIA MD 21045

GAITHERSBURG

CHINESE SCHOOL
10629 SENECA SPRING WAY
GAITHERSBURG MD 20760

GERMANTOWN

GAITHERSBURG CHINESE SCHOOL
17131 BLACKROCK RD
GERMANTOWN MD 20767

LUTHERVILLE

CHINESE LANGUAGE SCHOOL OF

BALTIMORE (DUMBARTON JR HS)
1823 NOTRE DAME AVE
LTHERVILLE MD 21093

POTOMAC

POTOMAC CHINESE SCHOOL
9724 ELDWICK
POTOMAC MD 20854

SILVER SPRING

MEI-HWA CHINESE SCHOOL
10623 GATEWOOD AVE
SILVER SPRING MD 20903

ESTONIAN

BALTIMORE

BALTIMORE ESTONIAN SCHOOL W
1932 BELAIR RD
BALTIMORE MD 2 213

FRENCH

BETHESDA

ECOLE INTERNATIONALE FRANCAISE
9600 FOREST RD
BETHESDA MARYLAND 20014

GERMAN*

POTOMAC

DEUTSCHE SCHULE
8617 CHATEAU DR
POTOMAC MD 20854

DEUTSCHE SCHULE WASHINGTON DC
944 LOGAN DR
POTOMAC MARYLAND 20854

ITALIAN

REISTERSTOWN

ITALIAN LANGUAGE SCHOOL
13000 GENT ROAD
REISTERSTOWN MD 21136

KOREAN

BALTIMORE

KOREAN SCHOOL OF BALTIMORE
5400 LOCH ROOM BLVD
BALTIMORE MD 21239

KOREAN SCHOOL-THE KOREAN PROTESTANT CHURCH
HIGHLAND & BANK ST
BALTIMORE MD 21224

HYATTSVILLE

KOREAN SCHOOL OF KENT VILLAGE
3835 HAMILTON ST
HYATTSVILLE MD 28781

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
QUEENS CHAPEL & QUEENSBURY RD
HYATTSVILLE MD 20784

ROCKVILLE

KOREAN SCHOOL OF WASHINGTON
C/O FAITH UNITED METHODIST CHURCH
PO BOX 1084
ROCKVILLE MD 20850

SILVER SPRING

KOREAN SCHOOL-THE KOREAN BAPTIST CHURCH
13421 GEORGIA AVE
SILVER SPRING MD 20906

LATVIAN

LATVIAN SCHOOL OF LATVIAN LUTH CHURCH
OF WASHINGTON DC
12505 MONCLAIR DR
SILVER SPRING MD 20904

LITHUANIAN

BALTIMORE

K MINDAUGAS LITHUANIAN SCHOOL
1918 HARMAN AVE
BALTIMORE MD 21230

OXON HILL

K DONELAITIS LITHUANIAN SCHOOL
7210 ABBINGTON DR
OXON HILL MD 20021

PERSIAN

SILVER SPRINGS

PART-TIME PERSIAN LANGUAGE PROGRAM
FOR IRANIAN PUPILS
14313 GEORGIA AVE #303
SILVER SPRINGS MD 20906

SLOVAK

MT RAINIER

SLOVAK LANGUAGE CLASSES A
BELTSVILLE MD
2903 ALLISON ST
MT RAINIER MD 20822

SPANISH

BETHESDA

ESCUELA ARGENTINA
PO BOX 5886
BETHESDA MD 20014

SATURDAY SPANISH SCHOOL
ESCUELA PARROQUIAL DE LA INGLESIA
DE LITTLE FLOWER
5601 MASSACHUSETTS AVE
BETHESDA MD

POTOMAC

CONNELLY SCHOOL OF THE HOLY CHILD
9029 BRADLEY BLVD
POTOMAC MD 20854

SILVER SPRING

ST CAMILLUS SCHOOL
1500 ST CAMILLUS DRIVE
SILVER SPRING MD 20903

ST MICHAEL'S SCHOOL
824 WAYNE AVENUE
SILVER SPRING MD 20910

WHEATON

ST CATHERINE LABOURE SCHOOL
11811 CLARIDGE ROAD
WHEATON MD 20902

SPANISH/ITALIAN

BALTIMORE

OUR LADY OF POMPEI SCHOOL
201 S CONKLING ST
BALTIMORE MD 21224

SWEDISH

BETHESDA

THE SWEDISH SCHOOL
C/O CARDEROCK SPRINGS ELEMENTARY SCHOOL
7600 PERSIMMON TREE LANE
BETHESDA MD

THAI

SILVER SPRING

WAT THAI WASHINGTON DC
705 WAYNE AVE
SILVER SPRING MD 20910

UKRAINIAN

FOREST HILL

UKRAINIAN SATURDAY SCHOOL (BALTIMORE)
2904 LOUIS CT
FOREST HILL MD 21050

SILVER SPRING

SCHOOL OF UKRAINIAN STUDIES OF GREATER WEH
WASHINGTON
925 SCHINDLER DR
SILVER SPRING MD 20903

YIDDISH*

BOVRE

WORKMENS CIRCLE SCHOOL
1304 TETON LANE
BOVRE MD

ARMENIAN

CHELMSFORD

SAINTS VARTANANTZ ARMENIAN CHURCH
33 MILAND AVE
CHELMSFORD MA 01824

HAVERHILL

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
38 WEST LAND TERRACE
HAVERHILL MA 01830

INDIAN ORCHARD

ST GREGORY'S ARMENIAN LANGUAGE SATURDAY SCHOOL W
135 GOODWIN ST
INDIAN ORCHARD MA 01051

LONGMEADOW

SAINT JOHN THE DIVINE ARMENIAN CHURCH
233 ARDSLEY RD
LONGMEADOW MA 01106

METHUEN

HOLY CROSS ARMENIAN CHURCH
YERETZGIN VARTANOOSH AVAKIAN
2 ELMWOOD RD
METHUEN MA 01844

NORTH ANDOVER

ST GREGORY ARMENIAN SCHOOL W
158 MAIN ST
NORTH ANDOVER MA 01845

WATERTOWN

A G B U ARMENIAN ELEMENTARY SCHOOL D
40 BELMONT ST
WATERTOWN MA 02172

AGBU ARMENIAN DAY SCHOOL
247 MT AUBURN ST
WATERTOWN MA 02172

HOLY TRINITY ARMENIAN APOSTOLIC
ARMENIAN CHURCH OF GREATER BOSTON
805 MOUNT AUBURN ST APT #51
WATERTOWN MASS 02172

SAINT JAMES ARMENIAN CHURCH
155 SCHOOL ST
WATERTOWN MA 02172

ST STEPHEN'S ARMENIAN SATURDAY SCHOOL W
38 ELTON AVE
WATERTOWN MA 02172

WORCESTER

ARMENIAN SCHOOL OF THE CHURCH OF OUR SAVIOR
87 SALISBURY ST
WORCESTER MA 01609

CHINESE

AMHERST

AMHERST CHINESE LANGUAGE CLASS
14 PEBBLE RIDGE RD
AMHERST MA 01002

BOSTON

CHINESE WUSHU RESEARCH INSTITUTE
95 BEACH ST
BOSTON MA 02111

KWONG KOW CHINESE SCHOOL
18 OXFORD ST
BOSTON MA 02111

QJINCY SCHOOL COMMUNITY COUNCIL SCHOOL
885 WASHINGTON ST
BOSTON MA 02111

BRIGHTON

CHINESE CULTURAL CENTER
5155 UNION ST
BRIGHTON MA

LEXINGTON

GREATER BOSTON CHINESE LANGUAGE SCHOOL
4 PAGE RD
LEXINGTON MA 02173

NEWTON

GREATER BOSTON CHINNSE LANGUAGE
SCHOOL-NEWTON BRANCH
21 JAMESON RD
NEWTON MA 02158

ESTONIAN

BRIDGEWATER

BOSTON ESTONIAN SCHOOL WE
293 LAUREL ST
BRIDGEWATER MA 02324

FRENCH

BROCKTON

SACRED HEART SCHOOL
26 SYLVESTER ST
BROCKTON MA 02402

CAMBRIDGE

ECOLE BILINGUE DE BOSTON
145 BRATTLE ST
CAMBRIDGE MA 02138

CHICOPEE

ASSUMPTION SCHOOL
120 SPRINGFIELD ST
CHICOPEE MA 01013

ST GEORGE SCHOOL
33 MAPLE ST
CHICOPEE MA 01020

ST JOAN OF ARC SCHOOL
587 GRATTAN ST
CHICOPEE MA 01020

FALL RIVER

ST ANNE'S SCHOOL
240 FOREST ST
FALL RIVER MA 02721

HOLYOKE

OUR LADY OF PERPETUAL HELP SCHOOL
261 CHESTNUT ST
HOLYOKE MA 01040

LOWELL

ST JOSEPH ELEMENTARY SCHOOL
517 MOODY ST
LOWELL MA 01854

68 DRACOT ST E
LOWELL MA 01854

LYNN

ST JEAN BAPTISTE SCHOOL E
25 ENDICOTT ST
LYNN MA 01902

MILLBURY

ASSUMPTION SCHOOL
MILLBURY MA 01527

NEW BEDFORD

ST ANTHONY ELEMENTARY SCHOOL
106 BULLARD ST
NEW BEDFORD MA 02746

NEWTON

ST JOHN THE EVANGELIST SCHOOL E
251 WATERTOWN ST
NEWTON MA 02158

PRIDES CROSSING

ECOLE BILINGUE DE BEVERLY
PO BOX 172
PRIDES CROSSING MA 01965

SPRINGFIELD

ST JOSEPH ST THOMAS AQUINAS SCHOOL DE
1259 E COLUMBUS AVE
SPRINGFIELD MASS 01105

ST JOHN THE BAPTIST

17 HUBBARD ST SCHOOL
LUDLON MA 01056

WEBSTER

ST ANNE SCHOOL E
DAY ST
WEBSTER MA 01570

FRENCH/ITALIAN

SOMERVILLE

ST ANTHONY ELEMENTARY SCHOOL
480 SOMERVILLE AVE

SOMERVILLE MA 02143

HUNGARIAN

BROOKLIN

HUNGARIAN SCHOOL
1463 BEACON ST
BROOKLINE MA 02146

NORWOOD

HUNGARIAN SCHOOL FUND IN BOSTON
PO BOX 602
NORWOOD MA 02062

ITALIAN

SPRINGFIELD

OUR LADY OF MOUNT CARMEL SCHOOL
36 MARGARET STREET
SPRINGFIELD MA 01105

JAPANESE

CAMBRIDGE

JAPANESE LANGUAGE SCHOOL OF GREATER BOSTON
20 FERNAL DR #12
CAMBRIDGE MA

KOREAN

NEWTON

THE KOREAN SCHOOL OF NEW ENGLAND
84 ELDRIDGE ST
NEWTON MA 02158

LATVIAN

WABAN

LATVIAN SCHOOL OF BOSTON
30 KEWADIN RD
WABAN MA 02168

LITHUANIAN

BROCKTON

BROCKTON LITHUANIAN SCHOOL
30 UPTON ST
BROCKTON MA 02402

SO BOSTON

BOSTON LITHUANIAN SCHOOL
860 E THIRD ST
SO BOSTON MA 02127

WORCESTER

AUSROS VARTAI LITHUANIAN SCHOOL
25 MENDON ST
WORCESTER MA 01604

POLISH

ADAMS

ST STANISLAUS KOSTKA SCHOOL DE
108 SUMMER ST
ADAMS MA 01220

CHELSEA

ST STANISLAUS ELEMENTARY SCHOOL
179 CHESTNUT ST
CHELSEA MA 02150

CHICOPEE

ST STANISLAUS SCHOOL
534 FRONT STREET
CHICOPEE MA 01013

EASTHAMPTON

SACRED HEART SCHOOL
40 FRANKLIN ST
EASTHAMPTON MA 01027

FALL RIVER

FALL RIVER

ST STANISLAUS SCHOOL
37 ROCKLAND ST
FALL RIVER MA 02724

HOLYOKE

MATER DOLOROSA SCHOOL
25 MAPLE ST
HOLYOKE MA 01040

INDIAN ORCHARD

IMMACULATE CONCEPTION SCHOOL
34 KOPERNICK ST
INDIAN ORCHARD MA 01151

WARE

ST MARY'S SCHOOL
SOUTH & CHARLES STS
WARE MA 01082

WESTFIELD

HOLY TRINTY SCHOOL
331 ELM ST
WESTFIELD MA 01085

WORCESTER

ST MARY ELEMENTARY SCHOOL
WORCESTER MA 01610

PORTUGUESE

FALL RIVER

ESPIRITO SANTO SCHOOL
2 EVERETT ST
FALL RIVER MA 02723

ST MICHAEL'S SCHOOL
187 ESSEX ST
FALL RIVER MA 02720

LUDLOW

ESCOLA PORTUGUESA DE LUDLOW
438 WINSOR ST
LUDLOW MA 01056

NEW BEDFORD

CLUBE FE E PATRIA
ESCOLA OFICIAL PORTUGUESA
447 BELLEVILLE AVE
NEW BEDFORD MA

OUR LADY OF MT CARMEL
103 CRAPO ST
NEW BEDFORD MA 02744

PEABODY

ESCOLA PORTUGESA DE PEABODY
C/O CLUB LUIS DE CAMOES
10 COLLINS ST
PEABODY MA 01960

TAUNTON

OUR LADY OF LOURDES
52 FIRST ST
TAUNTON MA 02780

SPANISH

BOSTON

CATHEDRAL HIGH SCHOOL
BOSTON MA 02118

SWEDISH

LITTLETON

SWEDISH SCHOOL IN LITTLETON
120 FOSTER ST
LITTLETON MA 01460

UKRAINIAN

NEWTON

UKRAINIAN SATURDAY SCHOOL (BOSTON)

25 CHURCH ST
NEWTON MA 02158

ARAMAIC (CHALDEAN)

SOUTHFIELD

MOTHER OF GOD CHURCH X
CHALDEAN RITE
25585 BERG RD
SOUTHFIELD MI 48075

ARMENIAN

DEARBORN

A R S (ARMENIAN RELIEF SOCIETY) D
SARKIS ARMENIAN DAY SCHOOL
19310 FORD RD
DEARBORN MI 48128

A R S ZAVARIAN SATURDAY SCHOOL W
19310 FORD RD
DEARBORN MI 48128

ARMENIAN RELIEF SOCIETY DAY SCHOOL
19310 FORD RD
DEARBORN MI

SOUTHFIELD

A G B U ALEX MANOOGIAN SCHOOL D
22001 NORTHWESTERN HWY
SOUTHFIELD MI 48075

SAINT JOHN ARMENIAN CHURCH OF GREATER DETROIT
27300 FRANKLIN RD APT #524
SOUTHFIELD MI 48034

BULGARIAN

DEARBORN HEIGHTS

BULGARIAN LANGUAGE SCHOOLS
700 BEECH DALY RD
DEARBORN HEIGHTS MI 48127

CHAMORRO

GUAM

SAN VICENTE ELEMENTARY SCHOOL
PO BOX 21335
GUAM MI 96921

SAN VINCENTE MIDDLE SCHOOL
PO BOX 21335
GUAM MI 96921

CHINESE

BLOOMFIELD TWP

CHINESE LANGUAGE SCHOOL OF GREATER DETROIT
7011 WHITE PINE DR
BLOOMFIELD TWP MI

OXFORD

CHINESE BILINGUAL/BICULTURAL PROGRAM
609 TANVIEN DR
OXFORD MI 4805

CROATIAN

DETROIT

CROATIAN SCHOOL
605 W 8 MILE RD
DETROIT MI 48203

FRENCH

THE CITY SCHOOL OF DETROIT
20400 LIVERNOIS
DETROIT MI 48221

GERMAN*

ANN ARBOR

ST PAUL LUTHERAN SCHOOL
495 EARHART RD
ANN ARBOR MI 48105

DETROIT

BETHLEHEM LUTHERAN SCHOOL
E 3510 EOUTA DR
DETORIT MI 48209

EAST DETROIT

DEUTSCHE SONNABENDSCHULE WE
15531 NORTH PARK
E DETROIT MICHIGAN 48021

ST PETER'S LUTHERAN SCHOOL
23000 GRATIOT AVE
E DETROIT MI 48021

SEBEWAING

IMMANUEL LUTHERAN SCHOOL
612 E BAY ST
SEBEWAING MI 48759

WARDEN

GERMAN LANGUAGE SCHOOL
30162 VALENTI DR
WARREN MI 48213

WARREN

CARPATHIA SONNABENSCHULE
7592 REPUBLIC
WARREN MI 48091

SONNABENDSCHULE NOLTE
30730 FREDA
WARREN MI 48093

HUNGARIAN

ALLEN PARK

HUNGARIAN SCHOOL
18700 MIDWAY
ALLEN PARK MI 48108

DETROIT-DELRAY

HUNGARIAN SCHOOL
HOLY CROSS RC CHURCH

8423 SOUTH ST
DETROIT-DELRAY MI 48209

ITALIAN

ST CLAIR SHORES

ITALIAN CULTURAL AND CUMMUNITY CENTRE
19800 FRAZHO
ST CLAIR SHORES MI

JAPANESE

SOUTHFIELD

JAPANESE LANGUAGE SCHOOL OF DETROIT
C/O MITSUBISHI INTERNATIONAL CORP DETROIT OFF
SUITE 2040
3000 TOWER CENTER
SOUTHFIELD MI 48075

TROY

JAPAN SOCIETY
4204 BUTTERNUT HILL
TROY MI

KOREAN

ANN ARBOR

THE KOREAN LANGUAGE SCHOOL OF ANN ARBOR
929 GREENHILLS DR
ANN ARBOR MI 48010

DETROIT

SAE JANG SCHOOL
17567 HUBBELL
DETROIT MI 48285

LATVIAN

LATVIAN SCHOOL OF DETROIT
19354 BILTMORE AVE
DETROIT MI 48235

GRAND RAPIDS

LATVIAN SCHOOL OF GRAND RAPIDS MI
223 WALLINWOOD NE
GRAND RAPIDS MI 49505

KALAMAZOO

LATVIAN SCHOOL OF KALAMAZOO
5209 DOUGLAS AVE
KALAMAZOO MI 49007

SAGINDAN

LATVIAN SCHOOL OF SAGINAN
2787 BARNARD ST
SAGINAN MI 48603

LITHUANIAN

GRAND RAPIDS

GRAND RAPIDS LITHUANIAN SCHOOL
2019 KENNING DR
GRAN RAPIDS MI 49504

SOUTHFIELD

L B DETROITO APYLINKES ZIBURIO WEH
LITUANISTINE MOKYKLA
25335 W NINE MILE RD
SOUTHFIELD MI 48034

NATIVE AMERICAN

DETROIT

CASS AMERICAN INDIAN CENTER
3729 CASS AVE
DETROIT MI 48201

L'ANSE

BOX 260
L'ANSE MI 49946

WILSON

HANNAHVILLE INDIAN SCHOOL (OJIBWA)
ROUTE 1
WILSON MI 49896

POLISH

CENTER LINE

ALLIANCE OF POLES OF AMERICA
GROUP 174
8136 BERNICE
CENTER LINE MI 48015

IGNACY PADAREWSKI LANGUAGE SCHOOL
C/O ST CLEMENTS HIGH SCHOOL
25320 VAN DYKE
CENTER LINE MI

DEARBORN

ST JOHN THE BAPTIST CHURCH SCHOOL
26123 MCDONALD
DEARBORN HEIGHTS MI 48125

DETROIT

MARIE CURIE SKLODOWSKIEJ SCHOOL
QUEEN OF HEAVEN
8200 ROLYAT
DETROIT MI 48234

POLISH AMERICAN FOLK THEATRE SCHOOL
POLISH HOUSE OF CULTURE
5144 MCDOUGALL
DETROIT MI 48211

POLISH LANGUAGE SCHOOL
C/O SACRED HEART OF JESUS POLISH
NATIONAL CATHOLIC CHURCH
18720 SAWYER
DETROIT MI 48223

POLISH NATIONAL ALLIANCE SCHOOL
3426 JUNCTION ST
DETROIT MI 48210

HAMTRAMCK

HENRYKA SIENKIEWICZA SCHOOL
ALLIANCE OF POLES
3514 CANIFF
HAMTRAMCK MI 48212

KAZIMIERZ PULASKI SCHOOL
POLISH NATIONAL ALLIANCE
COUNCIL 122
10211 CONANT
HAMTRAMCK MI 48212

OUR LADY QUEEN OF APOSTILES PARISH SCHOOL
11420 CONANT

HAMTRAMCK MI 48212

ST FLORIAN PARISH SCHOOL
2601 FLORIAN ST
HAMTRAMCK MI 48212

ST LADISLAUS PARISH SCHOOL
2650 CANIFF
HAMTRAMCK MI 48212

NEW BALTIMORE

POLISH CULTURAL SOCIETY SCHOOL AHX
33145 23 MILE RD
NEW BALTIMORE MI 48047

NEW BOSTON

ST STEPHEN SCHOOL
18858 HURON RIVER DR
NEW BOSTON MI 48164

ORCHARD LAKE

STS CYRIL & METHODIUS SEMINARY DHX
COMMERCE AND ORCHARD LAKE ROADS
ORCHARD LAKE MI 48033

SOUTHFIELD

GAMBOA SCHOOL OF LANGUAGE
15900 W 10 MILE RD
SOUTHFIELD MI

WARREN

POLISH LANGUAGE SCHOOL-WARREN COMMUNITY EDUC
PEARL LEAN ELEMENTARY SCHOOL
2825 GIRARD
WARREN MI 48092

WILLIS

KALISZ PIAST SCHOOL OF POLISH
10220 TALLADAY
WILLIS MI 48191

WYANDOTTE

KLUB POLONIA-POLISH CLUB SCHOOL
2935 11TH ST
WYANDOTTE MI 48192

OUR LADY OF MT CARMEL HIGH SCHOOL
2609 10TH ST

WYANDOTTE MI 48192

POLISH LANGUAGE SCHOOL-ROOSEVELT HIGH SCHOOL
540 EUREKA
WYANDOTTE MI 48192

WARREN

POLISH LANGUAGE CLASSES H
28104 WEXFORD
WARREN MI 48092

SERBIAN

DETROIT

SERBIAN LANGUAGE CLASS
ST LAZARUS SERBIAN ORTHDOX
CATHEDRAL RAVANICA
4575 E OUTER DRIVE
DETROIT MI 48234

SLOVENIAN

ALLEN PARK

SLOVENIAN CLASSES
DETROIT SLOVENIAN NATIONAL HOME
14903 MORRIS
ALLEN PARK MI 48101

SPANISH

DETROIT

ST STEPHEN LUTHERAN SCHOOL
1235 LAUNDALE AVE
DETROIT MI 48209

PONTIAC

LAKESIDE COMMUNITY HEALTH CENTER
132 FRANKLIN BOULEVARD
PONTIAC MI 48054

UKRAINIAN

DETROIT

ST JOHN THE BAPTIST
3911 CLIPPERT ST
DETROIT MI 48210

ST JOHN'S UKRAINIAN CATHOLIC PAROCHIAL SCHOOL
3903 CLIPPERT
DETROIT MI 48212

UKRAINIAN SATURDAY SCHOOL (DETROIT)
13588 SUNSET ST
DETROIT MI 48212

HAMTRAMACK

IMMACULATE CONCEPTION UKRAINIAN CATHOLIC GRADE SCHOOL
11712 MCDOUGALL ST
HAMTRAMACK MI 48212

HAMTRAMCK

IMMACULATE CONCEPTION UKRAINIAN CATHOLIC HIGH SCHOOL
3056 HANLEY
HAMTRAMCK MI 48212

SOUTHFIELD

ST MARY'S PROTECTRESS UKRAINIAN LANGUAGE SCHOOL
21931 EVERGREEN RD
SOUTHFIELD MI 48075

WARREN

UKRAINIAN LANGUAGE SCHOOL
30154 DELL LANE
WARREN MI 48092

YIDDISH*

DETROIT

WORKMENS CIRCLE SCHOOL
18340 W SEVEN MILE RD
DETROIT MI

FARMINGTON

DETROIT W C SCHOOL
28555 MIDDLEBELT RD
FARMINGTON HILLS MI 48024

CHINESE

WEST BLOOMFIELD

CHINESE CULTURE CENTER
5181 TANGLEWOOD DR
WEST BLOOMFIELD MI 48033

DANISH

TYLER

DANEBOD FOLK SCHOOL
TYLER MI 56178

FINNISH

MOORHEAD

CONCORDIA COLEEGE
MOORHEAD MI

FRENCH

DULUTH

HOLY ROSARY SCHOOL
DULUTH MN 55812

GERMAN*

COLLEGEVILLE

ST JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE MN 56321

LATVIAN

FRIDLEY

LATVIAN SCHOOL OF ST PAUL & MINNEAPOLIS
1180 REGIS LANE
FRIDLEY MN 55432

RICHFIELD

SUNDAY SCHOOL OF LATVIAN LUTH
CHURCH OF MINNEAPOLIS
6941 WASHBURN AVE S
RICHFIELD MN 55423

W

NATIVE AMERICAN

CASS LAKE

BUG-O-NAY-GE-SHIG SCHOOL (OJIBWA)
BOX 82
CASS LAKE MN 56633

SPANISH

ST PAUL

ST MATTHEW SCHOOL
ST PAUL MN 55107

SWEDISH

MOORHEAD

CONCORDIA LANGUAGE VILLAGES
MOORHEAD MN 56560

UKRAINIAN

MINNEAPOLIS

ST CONSTANTINE SCHOOL
314-6TH AVE NE
MINNEAPOLIS MINN 55413

UKRAINIAN SATURDAY SCHOOL (MINNEAPOLIS)
3933 SHAMROCK DR
MINNEAPOLIS MINN 55421

FRENCH

LAUREL

ST JOHN'S DAY SCHOOL
LAUREL MS 39440

NATIVE AMERICAN

CONEHATTA

CONEHATTA INDIAN SCHOOL (CHOCTA
CONEHATTA MS 39057

PHILADELPHIA

BOGUE CHITTO SCHOOL (CHOCTAN
PHILADELPHIA MS 39350

CHOCTAN CENTRAL SCHOOLS (CHOCTAN
ROUTE 7 BOX 72
PHILADELPHIA MS 34350

WALNUT GROVE

STANDING PINE DAY SCHOOL (CHOCTAN
ROUTE 2 BOX 236
WALNUT GROVE MS 39189

GERMAN*

KANSAS CITY

CALVARY LUTHERAN SCHOOL
7500 OAK ST
KANSAS CITY MO 64114

JAPANESE

ST LOUIS

JAPANESE LANGUAGE SCHOOL OF ST LOUIS WE
6744 CLAYTON RD
ST LOUIS MO 63117

NATIVE AMERICAN

ASHLAND

LABRE SCHOOL DEH(CHEY
ASHLAND MT 59003

ST LABRE MISSION ELEMENTARY SCHOOL (N CHEYE
ASHLAND MT 59003

BOX ELDER

ROCKY BOY SCHOOL D(CREE)
ROCKY BOY RT
BOX ELDER MT 59 21

BROWNING

BLACKFEET ALTERNATE SCHOOL (BLACKFO
BROWNING MT 59417

FREE SCHOOL (BLACKFO
BROWNING MT 59417

BUSBY

BUSBY SCHOOL OF THE NORTHERN CHEYENNE DEH(CHEY
PO BOX 38
BUSBY MT 59016

CRAW AGENCY

CROW AGENCY SCHOOL D(CROW)
CROW AGENCY MT 59022

CROW AGENCY

KINSMAN INDIAN SCHOOL (CROW)
CROW AGENCY MT 59022

DIXON

FLATHEAD ALTERNATIVE SCHOOL (FLATHEA
DIXON MT 59831

TWO EAGLE RIVER SCHOOL (FLATHEA
DIXON MT 59831

HAYS

ST PAUL MISSION ELEMENTARY SCHOOL (ATSINA)
HAYS MT 59527

LAME DEER

LAME DEER SCHOOL (N CHEYE
BOX 96
LAME DEER MT 59043

LODGE GRASS

LODGE GRASS SCHOOL D(CROW)
LODGE GRASS MT 59050

MALTA

ST MARY ELEMENTARY SCHOOL (ATSINA)
MALTA MT 59538

PRYOR

PLENTY COUPS HIGH SCHOOL D(CROW)
PRYOR MT 59066

PRYOR SCHOOL D(CROW)
PRYOR MT 59066

ST CHARLES MISSION ELEMENTARY SCHOOL (CROW)
PRYOR MT 59066

ST XAVIER

PRETTY EAGLE SCHOOL (CROW)
BOX 157
ST XAVIER MT 59075

WYOLA

WYOLA SCHOOL D(CROW)
WYOLA MT 59089

CZECH

OMAHA

CZECH CLUB CLASSES WX
3908 "W" ST
OMAHA NE 68107

GERMAN*

YORK

EMMANUEL LUTHERAN SCHOOL
9TH & BEAVER
YORK NE 68467

GERMAN/SPANISH

SEWARD

ST JOHN LUTHERAN SCHOOL
877 N COLUMBIA AVE
SEWARD NE 68434

LATVIAN

LINCOLN

LATVIAN SCHOOL OF LINCOLN EH
449 SO 40TH ST
LINCOLN NE 68510

OMAHA

LATVIAN SCHOOL OF LATVIAN LUTHERAN W
CHURCH OF OMAHA
412 SO 153 CIRCLE
OMAHA NE 68154

LITHUANIAN

WE

OMAHA LITHUANIAN LANGUAGE SCHOOL
9818 CHARLES ST
OMAHA NE 68114

GERMAN*

LAS VEGAS

GERMAN-AMERICAN SOCIAL CLUB (F
NEVADA GERMAN LANGUAGE CLUB
3213 CONTESA CIRCLE
LAS VEGAS NV 89101

ARMENIAN

ELBERON

SAINT MARY ARMENIAN CHURCH
VERY REV FATHER AVAK ASADOURIAN
1184 OCEAN AVE
PO BOX 63
ELBERON NJ 07740

HILLSDALE

SAINT LEON ARMENIAN CHURCH
9 BLUEFIELD CRT
HILLSDALE NJ 07642

LIVINGSTON

SAINT MARY ARMENIAN CHURCH
200 WEST MOUNT PLEASANT AVE
LIVINGSTON NJ 07039

MIDDLETOWN

ARA RAT ARMENIAN SCHOOL W
PO BOX 185
MIDDLETOWN NJ 07748

NEW MILFORD

ARMENIAN SCHOOL OF NEW JERSEY INC DE
817 ZIVER RD
NEW MILFORD NJ 07646

RIDGEFIELD

NAREG ARMENIAN SATURDAY SCHOOL W
461 BERGEN BLVD
RIDGEFIELD NJ 07657

UNION CITY

MESROBIAN ARMENIAN SCHOOL DE
318 27TH ST
UNION CITY NJ 07087

WEST NEW YORK

SAINT THOMAS ARMENIAN CHURCH
217 60 ST
WEST NEW YORK NJ 07093

CHINESE

BELLEVILLE

SETON HALL CHINESE SCHOOL
193 FAIRWAY AVE
BELLEVILLE NJ 07109

CHERRY HILL

SOUTH JERSEY CHINESE SCHOOL
1017 HEARTWOOD DR
CHERRY HILL NJ 08003

EAST WINDSOR PLACE

CHINESE SCHOOL OF PRINCETON
14 TWIN RIVERS DR N
EAST WINDSOR PLACE NJ 08520

EDISON

MID-JERSEY CHINESE SCHOOL
22 WILK RD
EDISON NJ 08817

HOLMDEL

FREEHOLD CHINESE SCHOOL
2 WINDSOR TERRACE
HOLMDEL NJ 0773

KENDALL PARK

SOUTH BRUNSWICK CHINESE SCHOOL
59 OAKLEY DR
KENDALL PARK NJ 08824

LAWRENCEVILLE

CHINESE SCHOOL OF PRINCETON
39 PINE KNOLL DR
LAWRENCEVILLE NJ 08648

MAPLEWOOD

ESSEX CHINESE SCHOOL
20 NORTH CRESC
MAPLEWOOD NJ 07040

MARIBORO

CHINESE SCHOOL
11 BELAIRE RD
MARLBORO NJ 07746

RAMSEY

ROCKLAND CHINESE SCHOOL
16 BAKER COURT
RAMSEY NJ 07446

RANDOLPH

NORTH JERSEY CHINESE SCHOOL
28 FORES8 RD
RANDOLPH NJ 07801

WEST ORANGE

WEST ORANGE CHINESE SCHOOL
15 BUCKINGHAM RD
WEST ORANGE NJ 07052

WOODCLIFF LAKE

CHINESE SCHOOL OF ENGLEWOOD
64 WOODCREST DR
WOODCLIFFE LAKE NJ 07675

CHINESE SCHOOL OF ENGLEWOOD
64 WOODCREST DR
WOODCLIFF LAKE NJ 07675

ESTONIAN

BRIDGETON

SEABROOK ESTONIAN SCHOOL WE
68 CEDARBROOK AVE
BRIDGETON NJ 08302

LAKEWOOD

LAKEWOOD ESTONIAN SCHOOL WE
PO BOX 616
LAKEWOOD NJ 08701

FRENCH/SPANISH

RIVER EDGE

ST PETER THE APOSTLE SCHOOL
431 FIFTH AVENUE
RIVER EDGE NJ 07661

GERMAN*

DOVER

DEUTSCHE SCHULE UND GESANGSVEREIN INC
GERMANIA PARK
PO BOX 533
DOVER NJ 07801

MIDDLESEX

DEUTSCHE SPRACHSCHULE OF CENTRAL NEW JERSEY INC
PO BOX 185
MIDDLESEX NJ 08846

MONTVALE

GERMAN LANGUAGE INSTRUCTION X
MERCEDES BENZ OF NORTH AMERICA INC
1 MERCEDES DR
MONTVALE NJ 07645

MORRIS PLAINS

GERMAN LANGUAGE SCHOOL OF MORRIS COUNTY INC
PO BOX 443
MORRIS PLAINS NJ 07950

NORTH BERGEN

NORTHERN NEW JERSEY SCHOOL OF THE
GERMAN LANGUAGE
GERMAN EDUCATION SOCIETY
SCHUETZEN PARK
3167 KENNEDY BLVD
N BERGEN NJ 07047

TRENTON

DEUTSCHE WOCHENENDSCHULE YARDVILLE NJ
DANUBE SWABIAN ASSOCIATION INC
127 ROUTE 156
TRENTON NJ 08620

GERMAN LANGUAGE SCHOOL
20 UNCLE PETE'S RD
TRENTON NJ 08691

UNION

DEUTSCHE SPRACHSCHULE INC
FARCHER'S GROVE
SPRINFIELD RD
UNION NJ 07083

WESTWOOD

DEUTSCHE SPRACHSCHULE
GERMAN CULTURAL SOCIETY INC
1154 WASHINGTON AVE
WESTWOOD NJ 07675

HUNGARIAN

COLONIA

HUNGARIAN SCHOOL-LINDEN NJ
50 WASHINGTON AVENUE
COLONIA NJ 07067

GARFIELD

HUNGARIAN SCHOOL
HUNGARIAN SCOUTS ASSOCIATION
PO BOX 68
GARFIELD NJ 07026

NEW BRUNSWICK

HUNGARIAN SATURDAY CLASSES
HUNGARIAN ALUMNI ASSOCIATION
PO BOX 174
NEW BRUNSWICK NJ 08903

ST LADISLAUS SCHOOL MINDSZENT' SQ DE
215 SOMERSET ST
NEW BRUNSWICK NJ 08901

SZECHENYI HUNGARIAN SCHOOL
179 SOMERSET ST
NEW BRUNSWICK NJ 08901

PASSAIC

HUNGARIAN SCHOOL OF THE SISTERS CHURCHES W
220 FOURTH ST
PASSAIC NJ 07055

ITALIAN

LODI

ST JOSEPH SCHOOL
46 SPRING STREET
LODI NJ 07644

JAPANESE

FORT LEE

JAPANESE SATURDAY SCHOOL OF FORT LEE W
467 STILLWELL AVE
FORT LEE NJ 07024

JAPANESE SATURDAY SCHOOL OF FORT LEE W
HOYM ST
FORT LEE NJ 07024

KOREAN

JERSEY CITY

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
2681 KENNEDY BLVD
JERSEY CITY NJ 07306

LEONIA

KOREAN SCHOOL-KOREAN COMMUNITY CHURCH OF NJ
BROAD AVE & WOODRIDGE PL
LEONIA NJ

LIVINGSTON

KOREAN SCHOOL-THE KOREAN CENTRAL CHURCH
222 LAUREL AVE
LIVINGSTON NJ 07039

NEW BRUNSWICK

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
323 GEORGE ST
NEW BRUNSWICK NJ 08902

ROSELLE

KOREAN SCHOOL-KOREAN UNION CHURCH

2 AVE & SHERIDAN AVE
ROSELLE NJ 07203

RUTHERFORD

KOREAN SCHOOL-THE KOREAN PRESBYTERIAN
CHURCH OF RUTHERFORD
23 W PASSAIC AVE
RUTHERFORD NJ

WEST NEW YORK

KOREAN SCHOOL-THE KOREAN PRESBYTERIAN CHURCH
5305 HUDSON AVE
WEST NEW YORK NJ 07093

LATVIAN

ROCKANAY

LATVIAN SCHOOL OF NEWARK NJ
15 OAKWOOD TERRACE
RACKANAY NJ 07866

TOMS RIVER

LATVIAN SCHOOL OF THE LATVIAN
LUTHERAN CHURCH OF LAKEWOOD & NEW BRUNSWICK NJ
155 CALEY RD
TOMS RIVER NJ 08753

VINELAND

LATVIAN SCHOOL OF ST JOHN'S LATVIAN
LUTHERAN CHURCH OF PHILADELPHIA
304 DOREN TERRACE
VINELAND NJ 08360

LITHUANIAN

SO ORANGE

DR V KUDIRKA LITHUANIAN SCHOOL
44 KINGMAN RD
SO ORANGE NJ 07079

POLISH

BAYONNE

BAYONNE POLISH-AMERICAN COMMUNITY CENTER AWX
29 W 22ND ST
BAYONNE NJ 07002

PORTUGUESE

ELIZABETH

ESCOLA 1 DEGREE DE DEZEMBRO
409 US HIGHWAY 1
ELIZABETH NJ 07202

HARRISON

PORTUGUESE LANG SCHOOL AE
205 MANOR AVE
HARRISON NJ 07029

LODI

ESCOLA PORTUGUE A DE LODI
180 HAMILTON AV
LODI NJ 07644

NEWARK

ESCOLA LUIS DE CAMOES
51-55 PROSPECT ST
NEWARK NJ 07105

PERTH AMBOY

ESCOLA PORTUGUESA NOVA ESPERANCA
782 STATE ST
PERTH AMBOY NJ 08861

SOUTH RIVER

ESCOLA PORTUGUESA DE SOUTH RIVER
15 JACKSON ST
SOUTH RIVER NJ 08882

SPANISH

ELIZABETH

IMMACULATE HEART OF MARY SCHOOL
208 LIVINGSTON STREET
ELIZABETH NJ 07206

ST PATRICK ELEMENTARY SCHOOL
ELIZABETH NJ 07206

HOBOKEN

ST JOSEPH PAROCHIAL SCHOOL
73 JACKSON STREET
HOBOKEN NJ 07030

LEONIA

ST JOHN THE EVANGELIST SCHOOL
LEONIA NJ 07605

NEWARK

GOOD COUNSEL HIGH SCHOOL
NEWARD NJ 07104

ST ROSE OF LIMA SCHOOL
NEWARK NJ 07107

PARK RIDGE

OUR LADY OF MERCY SCHOOL
25 FREMONT AVE
PARK RIDGE NJ 07656

WICKATUNK

COLLIER SCHOOL
WICKATUNK NJ 07765

SWEDISH

WAYNE

SWEDISH SCHOOL
C/O J F KENNEDY SCHOOL
RATZER ROAD
WAYNE NJ

UKRAINIAN

CARTERET

UKRAINIAN HERITAGE SCHOOL (CARTERET) H
120 LINCOLN AVE
CARTERET NJ 07008

ELIZABETH

ST VLADIMIR'S SCHOOL
425 GRIER AVE
ELIZABETH NJ 07202

UKRAINIAN SATURDAY SCHOOL (ELIZABETH) WEH
425 GRIER AVE
ELIZABETH NJ 07201

IRVINGTON

UKRAINIAN SATURDAY SCHOOL (NEWARK)
82 FRANKLIN TERRACE
IRVINGTON NJ 07111

JERSEY CITY

SS PETER & PAUL SCHOOL
37 BENTLY AVE
JERSEY CITY NJ

MORRIS PLAINS

UKRAINIAN SATURDAY SCHOOL (WHIPPANY)
10 MARSTON DR
MORRIS PLAINS NJ 07950

NEW YORK

UKRAINIAN SATURDAY SCHOOL (JERSEY CITY)
86 EAST 4TH ST
NEW YORK NY 10003

NEWARK

ST JOHN THE BAPTIST SCHOOL DE
746 SANDFORD AVE
NEWARK NJ 07106

PASSAIC

ST NICHOLAS SCHOOL
212 PRESIDENT ST
PASSAIC NJ 07055

PERTH AMBOY

ASSUMPTION SCHOOL
376 MEREDITH ST
PERTH AMBOY NJ 08861

RUTHERFORD

RUTHERFORD

UKRAINIAN SATURDAY SCHOOL (PASSAIC)
61 CLARK AVE
RUTHERFORD NJ 07070

TRENTON

UKRAINIAN SATURDAY SCHOOL (TRENTON)
1195 DEUTS AVE
TRENTON NJ 08611

UKRAINIAN SATURDAY SCHOOL (TRENTON) WH
SCHOOL FOR UKRAINIAN STUDIES
UKRAINIAN AMERICAN CULTURAL CENTER
477 JEREMIAH AVE
TRENTON NJ 08610

YIDDISH*

BERGENFIELD

WORKMENS CIRCLE SCHOOL
52 EAST JOHNSON ST
BERGENFIELD NJ 07621

NEW BRUNSWICK

I L PERETZ A R SCHOOL
RUTGERS UNIVERSITY
NEW BRUNSWICK NJ 08903

NATIVE AMERICAN

CROWNPOINT

BORREGO PASS SCHOOL
POST OFFICE DRAWER A
CROWNPOINT NM 87313

TITLE VII BILINGUAL PROGRAM
EASTERN NAVAJO AGENCY
PO BOX 328
CROWNPOINT NM 87313

ESPANOLA

SANTA CLARA DAY SCHOOL (TEWA)
ROUTE 1 BOX 471
ESPANOLA NM

JEMEZ PUEBLO

SANDIEGO MISSION SCHOOL (TEWA)
JEMEZ PUEBLO NM 87024

RAMAH

PINE HILL ELEMENTARY SCHOOL DE
RAMAH NAVAJO SCHOOL BOARD INC
POST OFFICE BOX 248
RAMAH NM 87321

SAN FIDEL

SKY CITY COMMUNITY SCHOOL
PO BOX 97
SAN FIDEL NM 87049

SAN PUEBLO

SAN JUAN PUEBLO DAY SCHOOL (TEWA)
PO BOX 1077
SAN PUEBLO NM 87566

SANTA CLARA

SANTA CLARA BILINGUAL PROGRAM DE(TEWA
PO BOX 580
SANTA CLARA NM 87532

SHIPROCK

SHIPROCK AGENCY-SPECIAL AGENCY
SANOSTEE BOARDING SCHOOL
PO BOX 966
SHIPROCK NM 87420

SPANISH

ALBUQUERQUE

IMMANUEL LUTHERAN SCHOOL
300 GOLD AVE SE
ALBUQUERQUE NM 87102

MENAUL SCHOOL
ALBUQUERQUE NM 87107

OUR LADY OF FATIMA SCHOOL
520 MORNINGSIDE DRIVE NE
ALBUQUERQUE NM 87108

SAN FELIPE SCHOOL
2000 LOMAS NW
ALBUQUERQUE NM 87104

ST THERESE SCHOOL
311 SHROPSHIRE PL NW
ALBUQUERQUE NM 87107

CHIMAYO

JOHN HYSON EDUCATIONAL CENTER
CHIMAYO NM 87522

CLOVIS

OUR LADY OF GUADALUPE SCHOOL
120 DAVIS STREET
CLOVIS NM 88101

FARMINGTON

NAVAJO METHODIST MISSION SCHOOL
FARMINGTON NM 87401

GRANTS

ST THERESA SCHOOL
GRANTS NM 87020

SANTA CRUZ

HOLY CROSS SCHOOL
PO BOX 1137
SANTA CRUZ NM 87567

SANTA FE

ST MICHAEL'S HIGH SCHOOL DH
100 SIRINGO ROAD
SANTA FE NM 87501

ARMENIAN

BAYSIDE

HOLY MARTYRS ARMENIAN DAY SCHOOL
209-15 HORACE HARDING BLVD
BAYSIDE NY 11364

ST SARKIS ARMENIAN SATURDAY SCHOOL W
42 AVE & 213 ST
BAYSIDE NY 11361

BINGHAMTON

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
34 CHADWICK RD
BINGHAMTON NY 13903

CAMILLUS

SAINT PAUL ARMENIAN APOSTOLIC CHURCH
110 WINDING WAY
CAMILLUS NY 13031

FLUSHING

IRANIAN-ARMENIAN SATURDAY SCHOOL W
71-34 147TH ST
FLUSHING NY 11367

HARTSDALE

ST NERSEE ARMENIAN COMMUNITY SCHOOL
101 NORTH CENTRAL AVE
HARTSDALE NY 10530

HUNTINGTON

HOLY MARTYRS ARMENIAN LANGUAGE SCHOOL W
90 WOODCHUCK HOLLOW RD
HUNTINGTON NY 11743

LATHAM

SAINT PETER ARMENIAN CHURCH
6 DYKE RD
LATHAM NY 12180

NEW YORK

HOLY CROSS CHURCH OF ARMENIA
601 W 117 ST
NEW YORK NY 10031

NIAGARA FALLS

SAINT SARKIS ARMENIAN CHURCH
503 16TH ST
NIAGARA FALLS NY 14301

WOODSIDE

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
60-11 BROADWAY APT 5V
WOODSIDE NY 11377

ST ILLUMINATOR'S ARMENIAN DAILY SCHOOL
69-23 47TH AVE
WOODSIDE NY 11377

ST ILLUMINATOR'S ARMENIAN SATURDAY SCHOOL W
69-23 47TH AVE
WOODSIDE NY 11377

YONKERS

ARMENIAN CHURCH OF WESTCHESTER
35 IROQUOIS RD
YONKERS NY 10710

CHINESE

AMAWALK

CHINESE SCHOOL
R F D WATERGATE RD
AMAWALK NY 10501

BRONX

CHINESE LANGUAGE SCHOOL-FORDHAM UNIVERSITY
2257 UNIVERSITY AVE
BRONX NY 10468

CENTEREACH

STONEY BROOK CENTER FOR CHINESE LEARNING
37 STRATHMORE VILLAGE DR
CENTEREACH NY 11720

HASTINGS-ON-HUDSON

THE U N CHINESE SCHOOL
3 JORDAN RD
HASTINGS-ON-HUDSON NY

NEW YORK

ANNEX (ANN ENG'S SCHOOL)
195 WORTH ST
NEW YORK NY 10013

ANNEX (EUGENIA CHANG'S SCHOOL)
78 CATHERINE ST
NEW YORK NY 10038

CHINESE LANGUAGE SCHOOL
24 EAST 81 ST
NEW YORK NY

CHINESE LANGUAGE SCHOOL-COLUMBIA
UNIVERSITY
542 W 112 ST APT 105
NEW YORK NY 10025

CHINESE SCHOOL
SINO-AMERICAN AMITY
86 RIVERSIDE DR
NEW YORK NY

CHINESE SCHOOL
CHINESE INSTITUTE OF AMERICA
125 E 65 ST
NEW YORK NY

THE FIRST CHINESE PRESBYTERIAN
CHURCH TRI-LINGUAL PROJECT H S
61 HENRY ST
NEW YORK NY 10002

29 MOTT ST
NEW YORK NY 10013

ROCHESTER

CHINESE SCHOOL
95 EDGEMONT RD
ROCHESTER NY 14620

STATEN ISLAND

CHINESE SCHOOL OF STATEN ISLAND
515 SLOSSON AVE
STATEN ISLAND NY 10314

WAPPINGERS FALLS

MID-HUDSON CHINESE SCHOOL
110 OLD ENGLISH WAY
WAPPINGERS FALLS NY 12590

WHITE PLAINS

THE CHINESE LANGUAGE SCHOOL OF WESTCHESTER
5 ALBEMARLE RD
WHITE PLAINS NY 10605

YORKTOWN

YORKTOWN HEIGHTS CHINESE SCHOOL
PO BOX 52
YORKTOWN HEIGHTS NY 10598

CREOLE

BROOKLYN

SAINT CATHERINE OF GENOA SCHOOL
870 ALBANY AVE
BROOKLYN NY 11203

CROATIAN

NEW YORK

CROATIAN SCHOOL
502 W 41 ST
NEW YORK NY 10036

CZECH

CZECH FREE SCHOOL OF NY WEH
321 E 73 ST
NEW YORK NY 10021

WOODSIDE

CZECH SCHOOL IN WINFIELD
72-01 43RD AVE
WOODSIDE NY 11377

ESTONIAN

BALLSTON SPA

ALBANY-SCHENECTADY ESTONIAN SCHOOL
R D 2 DAVIL'S LANE
BALLSTON SPA NY 12020

BUFFALO

BUFFALO ESTONIAN SCHOOL
622 KINGS HWY
BUFFALO NY 14226

E MEADOW

LONG ISLAND ESTONIAN SCHOOL
2560 6TH AVE
E MEADOW NY 11554

NEW YORK

NEW YORK ESTONIAN SCHOOL WE
243 E 34 ST
NEW YORK NY 10016

FRENCH

BROOKLYN

SAINT AGNES SEMINARY
2221 AVE R
BROOKLYN NY 11229

SAINT ANGELA HALL
292 WASHINGTON AVE
BROOKLYN NY 11205

SAINT THOMAS AQUINAS SCHOOL BOYS DEPARTMENT
1501 HENDRICKSON ST
BROOKLYN NY 11234

VISITATION ACADEMY
RIDGE BOULEVARD & 89 ST
BROOKLYN NY 11209

CAMBRIA

SACRED HEART SCHOOL
115-50 - 221 ST
CAMBRIA HEIGHTS NY 11411

FILUSHING

SAINT MEL SCHOOL
154-24 26TH AVE
FILUSHING NY 11354

NEW YORK

LYCEE FRANCAIS DE NY
3 E 95 ST
NEW YORK NY 10028

LYCEUM KENNEDY
18 E 71 ST
NEW YORK NY

THE FLEMING SCHOOL
35 E 62 ST
NEW YORK NY

PLATTSBURGH

SIBLEY SCHOOL (EDUCATIONAL RESEARCH & DE
DEMONSTRATION CENTER)
PLATTSBURGH STATE UNIVERSITY COLLEGE
PLATTSBURGH NY 12901

FRENCH/SPANISH

BRONX

OUR SAVIOR LUTHERAN SCHOOL
1734 WILLIAMSBRIDGE RD
BRONX NY 10461

MINEOLA

NASSAU LUTHERAN SCHOOL
155 WASHINGTON AVE
MINEOLA LONG ISLAND NY 11501

GERMAN*

BROOKLYN HEIGHTS

DEUTSCHE SONNTAGSSCHULE
DEUTSCHE EV-LUTH ZIONS-GEMEINDE BROOKLYN
125-131 HENRY ST
BROOKLYN HEIGHTS NY

FLUSHING

GERMAN LANGUAGE SCHOOL
75-39 185TH ST
FLUSHING NY 11366

KINGSTON

DEUTSCHE SPRACHSCHULE
STEUBEN SOCIETY OF AMERICA
V F W BOX 762 U P T
KINGSTON NY 12401

RIDGEWOOD QUEENS

GERMAN SCHOOL
GERMAN AMERICAN SCHOOL ASSOCIATION
70-01 FRESH POND RD
RIDGEWOOD QUEENS NY 11227

RIVERDALE

DEUTSCHE SPRACHSCHULE NEW YORK INC
6030 SPENCER AVE
RIVERDALE NY 10471

ROCHESTER

WOCHENEND-SPRACHSCHULE
DANUBIA GERMAN SOCIETY INC
319 AMES ST
ROCHESTER NY 14611

SELDEN

DEUTSCHE SCHULE OF LONG ISLAND
32 RULAND RD
SEDEN NY 11784

WEST HENRIETTA

GERMAN LANGUAGE SCHOOL
41 PINON DR
W HENRIETTA NY 61201

WHITE PLAINS

GERMAN LANGUAGE SCHOOL
STEUBEN SOCIETY OF AMERICA
SPRACHSCHULE DIVISION
3 CARHART AVE EDUCATIONAL BLDG
WHITE PLAINS NY 10605

WOODSIDE

GERMAN SCHOOL
DEUTSCHE IMMANUEL - BAPTISTEN KIRCHE
68-10 31 AVE
WOODSIDE NY

HUNGARIAN

FOREST HILLS

MRS ELVIRA VINCZE
108-02 METROPOLITAN AVE
FOREST HILLS NY 11375

NEW YORK

HUNGARIAN COURSE
HUNGARIAN CULTURE CLUB
130 E 16 ST
NEW YORK NY 10003

MRS JOZSEF KORBL
41-30 46TH ST
NEW YORK NY 11104

WHITE PLAINS

HUNGARIAN CLASSES
48 STERLING AVE
WHITE PLAINS NY 10600

YONKERS

HUNGARIAN SCHOOL COMMITTEE
100 DEHAVEN DR
YONKERS NY 10703

ITALIAN

ASTORIA

IACE ACIM ASTORIA CENTER LANGUAGE SCHOOL WEX
42-04 25 AVENUE
ASTORIA NY 1103

BROOKLYN

COLUMBIA ASSOCIATION ITALIAN CULTURAL CENTER WEX
ITALIAN LANGUAGE SCHOOL
2062 81ST STREET
BROOKLYN NY 11214

ITALIAN LANGUAGE SCHOOL
2162 62 STREET
BROOKLYN NY 11204

SAINT AGATHA SCHOOL
736-48TH STREET
BROOKLYN NY 11220

CITY ISLAND

ITALIAN LANGUAGE SCHOOL
220 KIRBY STREET

CITY ISLAND NY 10464

COLLEGE POINT

ITALIAN LANGUAGE SCHOOL
14-03 118TH ST
COLLEGE POINT NY 11356

DOUGLASTON

ITALIAN LANGUAGE SCHOOL
CATHEDRAL COLLEGE
7200 DOUGLASTON PARKWAY
DOUGLASTON NY 11362

FLUSHING

ITALIAN LANGUAGE SCHOOL
1417-18 34 AVENUE
FLUSHING NY 11354

GLEN COVE

ITALIAN LANGUAGE SCHOOL
18 HITCHING POST LANE
GLEN COVE NY 11542

NEW YORK

ITALIAN LANGUAGE SCHOOL
144 WEST HOUSTON ST
NEW YORK NY 10012

ITALIAN LANGUAGE SCHOOL
667 MADISON AVE
NEW YORK NY 10021

SCUOLA D'ITALIA DE H
50 EAST 69 STREET
NEW YORK NY 10021

SOUTH FARMINGDALE

ITALIAN LANGUAGE SCHOOL
39 KENT ST
SOUTH FARMINGDALE NY 11735

STATEN ISLAND

ASSUMPTION SCHOOL
STATEN ISLAND NY 10301

ITALIAN LANGUAGE SCHOOL
82 ROMER ROAD
STATEN ISLAND NY 10304

WHITESTONE

ITALIAN LANGUAGE SCHOOL
154-27 20TH RD
WHITESTONE NY

WOODHAVEN

ITALIAN LANGUAGE SCHOOL
84-12 86TH ROAD
WOODHAVEN NY 11421

YONKERS

ITALIAN LANGUAGE SCHOOL
164 WOODLAND AVENUE
YONKERS NY 10703

JAPANESE

BRONX

JAPANESE SATURDAY SCHOOL-BRONX W
660 W 236 ST
BRONX NY 10463

ELMHURST

JAPANESE SATURDAY SCHOOL OF ELMHURST W
55-01 94TH ST
ELMHURST NY 11373

FLUSHING

JAPANESE SATURDAY SCHOOL OF FLUSHING W
140-30 BARCLAY AVE
FLUSHING NY 11355

JAMAICA

THE JAPANESE SCHOOL OF NEW YORK D
187-30 GRAND CENTRAL PARKWAY
JAMAICA NY 11432

NEW ROCHELLE

JAPANESE SATURDAY SCHOOL OF NEW ROCHELLE W
1250 NORTH AVE

NEW ROCHELLE NY 10801

NEW YORK

JAPANESE SATURDAY SCHOOL-N Y W
100 W 77 ST
NEW YORK NY 10024

NIPPONGO KYOSHITU
145 W 57 ST
NEW YORK NY 10019

WHITE PLAINS

JAPANESE SATURDAY SCHOOL-WHITE PLAINS W
100 ORCHARD ST
WHITE PLAINS NY

KOREAN

BRONX

THE KOREAN SCHOOL OF NY
W 230TH ST & TIBBET AVE
BRONX NY

BUFFALO

BUFFALO KOREAN LANGUAGE SCHOOL
199 PRINCETON AVE #4
BUFFALO NY 14226

ELMHURST

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
85-15 BROADWAY
ELMHURST NY 11373

FLUSHING

KOREAN SCHOOL
PO BOX 289
FLUSHING NY 11352

THE KOREAN SCHOOL OF QUEENS
150-20 BARCLAY AVE
FLUSHING NY

LONG ISLAND CITY

KOREAN SCHOOL
40-11 29TH ST

LONG ISLAND CITY NY

KOREAN SCHOOL-THE KOREAN CHURCH OF ASTORIA
30-44 CRESCENT ST
LONG ISLAND CITY NY 11102

MANHASSETT HILLS

THE KOREAN SCHOOL OF LONG ISLAND
492 OLD COURTHOUSE RD
MANHASSETT HILLS NY 110+0

LATVIAN

BRENTWOOD

LATVIAN SCHOOL OF LONG ISLAND
78 VAN CEDAR ST
BRENTWOOD NY 11717

BRONX

LATVIAN HIGH SCHOOL IN THE BRONX
2780 UNIVERSITY AVE #2-K
BRONX NY 10468

BROOKLYN

LATVIAN HIGH SCHOOL OF BROOKLYN
272 79TH ST
BROOKLYN NY 11209

LIVERPOOL

LATVIAN SCHOOL OF SYRACUSE NY
7600 FLORIAN WAY
LIVERPOOL NY 13088

MELVILLE

LATVIAN HIGH SCHOOL OF LONG ISLAND
4 RIGA LANE HUNTINGTON HILLS
MELVILLE NY 11746

ROCHESTER

LATVIAN SCHOOL OF ROCHESTER NY
695 MEIGS ST
ROCHESTER NY 14620

SPRING VALLEY

LATVIAN SCHOOL IN THE BRONX
64 SO MAIN ST BRIAR CREST #1A
SPRING VALLEY NY 10977

LITHUANIAN

PORT WASHINGTON

MAIRONIS LITHUANIAN SCHOOL
26 LONGVIEW RD
PORT WASHINGTON NY 11050

ROCHESTER

555 HUDSON AVE
ROCHESTER NY 14605

MULTI-LINGUAL

NEW YORK

UNITED NATIONS INTERNATIONAL SCHOOL
24-50 EAST RIVER DR
NEW YORK NY 10010

NATIVE AMERICAN

BUFFALO

NATIVE AMERICAN PROGRAM (MOHAWK
SCHOOL 71
156 NEWBURGH ST
BUFFALO NY

POLISH

BISHOP TURNER HIGH SCHOOL
185 LANG AVE
BUFFALO NY 14215

CANISIUS HIGH SCHOOL
1181 DELAWARE SCHOOL
1181 DELAWARE AVE
BUFFALO NY 14209

INTERNATIONAL INSTITUTE INC
864 DELAWARE AVE
BUFFALO NY 14209

KENSINGTON HIGH SCHOOL
319 SUFFOLK
BUFFALO NY 14215

MSGR ADAMSKI POLISH SATURDAY LANGUAGE SCHOOL
ST STANISLAUS
PECKHAM NEAR FILLMORE
BUFFALO NY

POLISH SATURDAY SCHOOL W
123 TOWNSEND ST
BUFFALO NY 14212

SOUTH PARK HIGH SCHOOL
150 SOUTHSIDE PKWY
BUFFALO NY 14215

ST FLORIAN'S SCHOOL
269 HERTEL AVE
BUFFALO NY 14207

ST STANISLAUS ELEMENTARY SCHOOL
128 WILSON ST
BUFFALO NY

THE MILLENIUM STUDIES OF POLISH CULTURE
POLISH COMMUNITY CENTER OF BUFFALO
1081 BROADWAY
BUFFALO NY 14212

VILLA MARIA HIGH SCHOOL
600 DOAT
BUFFALO NY 14211

CHEEKTOWAGA

J F KENNEDY HIGH SCHOOL
166 HALSTEAD
CHEEKTOWAGA NY 14212

HAMBURG

FRONTIER CENTRAL HIGH SCHOOL
BAY VIEW RD
HAMBURG NY 14075

LACKAWANNA

LACKAWANNA HIGH SCHOOL
500 MARTIN RD
LACKAWANNA NY 14218

NORTH TONAWANDA

NORTH TONAWANDA SENIOR HIGH SCHOOL
455 MEADOW DR
NORTH TONAWANDA NY 14120

POUGHKEEPSIE

ST JOSEPH'S SCHOOL OF POLISH LANGUAGE
9 LAFAYETTE PLACE
POUGHKEEPSIE NY

UTICA

HOLY TRINITY SCHOOL
UTICA NY 13502

PORTUGUESE

FARMINGVILLE

PORTUGUESE SCHOOL
PORTUGUESE AMERICAN CLUB OF SUFFOLK INC
797 HORSE BLACK RD
FARMINGVILLE NY 11738

JAMAICA

NUNO ALVAREZ PEREIRA SCHOOL AE
PORTUGUESE RECREATIVE CLUB INC
147-25 LIBERTY AVE
JAMAICA NY 11435

MINEOLA

JULIO DINIS SCHOOL AE
PORTUGUESE CULTURAL SOCIETY
306 JERICHO TURNPIKE
MINEOLA NY 11501

MOUNT VERNON

INFANTE D HENRIQUE SCHOOL
PORTUGUESE AMERICAN CLUB
130 EAST PROSPECT ST
MOUNT VERNON NY 10550

NEW YORK

"LUIS DE CAMOES" SCHOOL
PORTUGUESE AMERICAN PROGRESSIVE CLUB INC
179 VARICK ST
NEW YORK NY 10014

NORTH TARRYTOWN

PORTUGUESE SCHOOL FERNAO DE MAGALHAEZ AE
PORTUGUESE AMERICAN CITIZENS CLUB
45 BEEKMAN AVE
NORTH TARRYTOWN NY 10591

YONKERS

JOAO DE DEUS SCHOOL
YONKERS PORTUGUESE AMERICAN CLUB
6 RADFORD PLACE
YONKERS NY 10701

RUSSIAN

NEW YORK

ST SERGIUS HIGH SCHOOL
1190 PARK AVENUE (BETWEEN 93 & 94 ST)
NEW YORK NY 10028

SPANISH

ALBANY

THE FREE SCHOOL
ALBANY NY 12202

BRONX

ST NICHOLAS OF TOLENTINE HIGH SCHOOL
BRONX NY 10468

BROOKLYN

OUR SAVIOUR SCHOOL
250 HOOPER STREET
BROOKLYN NY 11211

SAINT MICHAEL SCHOOL
4222 FOURTH AVENUE
BROOKLYN NY 11232

SAINTS PETER AND PAUL SCHOOL
288 BERRY STREET
BROOKLYN NY 11211

BUFFALO

HOLY CROSS SCHOOL
150 MARYLAND STREET
BUFFALO NY 14201

IMMACULATE CONCEPTION SCHOOL
156 EDWARD STREET

BUFFALO NY 14201

ST COLUMBA
432 N DIVISION ST
BUFFALO NY 14204

GARDEN CITY

SAINT JOSEPH SCHOOL
GARDEN CITY NY 11530

HOLLIS QUEENS

THE WOODHULL SCHOOL
HOLLIS QUEENS NY 11423

NEW YORK

OUR LADY OF LOURDES SCHOOL
468 WEST 143 STREET
NEW YORK NY 10031

ST CATHERINE OF SIENA SCHOOL
NEW YORK NY 10021

ST ELIZABETH'S SCHOOL
612 WEST 187 STREET
NEW YORK NY 10033

ST MATTHEW LUTHERAN SCHOOL
200 SHERMAN AVE
NEW YORK NY 10034

ST PAUL SCHOOL DE
114 E 118 ST
NEW YORK NY 10035

THE CATHEDRAL SCHOOL
NEW YORK NY 10021

PITTSFORD

SAINT LOUIS SCHOOL
PITTSFORD NY 14534

WATERVLIET

SACRED HEART OF MARY SCHOOL
WATERVLIET NY 12189

THAI

BRONX

VAJIRADHAMMAPADIP TEMPLE
141 WEST 179 ST
BRONX NY 10453

UKRAINIAN

AMHERST

UKRAINIAN SATURDAY SCHOOL (BUFFALO)
DAEMEN COLLEGE
4380 MAIN ST
AMHERST NY 14221

ASTORIA

UKRAINIAN SATURDAY SCHOOL(ASTORIA)
30-28 34TH ST
ASTORIA NY 11103

AUBURN

SAINTS PETER AND PAUL SCHOOL
130 WASHINTON AVE
AUBURN NY 13021

BROOKLYN

HOLY GHOST UKRAINIAN CATHOLIC SCHOOL DE
160 NORTH 5TH ST
BROOKLYN NY 11211

BUFFALO

ST NICHOLAS SCHOOL
995 FILLMORE AVE
BUFFALO NY 14211

COHOES

SS PETER & PAUL SCHOOL
174 ONTARIO ST
COHOES NY 12047

JAMAICA

UKRAINIAN SATURDAY SCHOOL (OZONE PARK)
97-06 87 ST
JAMAICA NY 11416

NEW YORK

"SELFRELIANCE"-ASSOC OF AMERICAN UKRAINIANS
SPONSORS "UKRAINIAN CULTURAL COURSES"
SELFRELIANCE
98 SECOND AVE
NEW YORK NY 10003

ST GEORGE'S ACADEMY H
215 E 6 ST
NEW YORK NY 10003

ST GEORGE'S SCHOOL E
215 E 6 ST
NEW YORK NY 10003

PENFIELD

UKRAINIAN SATURDAY SCHOOL(ROCHESTER)
1747 SCRIBNER RD
PENFIELD NY 14526

ROCHESTER

ST JOSAPHAT'S SCHOOL DW
910 RIDGE RD E
ROCHESTER NY 14621

SYRACUSE

ST JOHN THE BAPTIST SCHOOL
110 S WILBUR AVE
SYRACUSE NY 13204

UKRAINIAN SATURDAY SCHOOL(SYRACUSE) WEH
535 FAYETTE BLVD
SYRACUSE NEW YORK 13224

WATERVLIET

SCHOOL OF UKRAINIAN SUBJECTS-ALBANY AREA WEH
ST NICHOLAS SCHOOL
25TH ST
WATERVLIET NY

YONKERS

ST MICHAEL'S SCHOOL
50 CHESTNUT ST
YONKERS NY 10701

UKRAINIAN SATURDAY SCHOOL (YONKERS)
77 HOMESITE PKWY
YONKERS NY 10701

UKRANIAN

JERSEY CITY

UKRAINIAN SATURDAY SCHOOL(NEW YORK)
100 G MONTGOMERY ST
JERSEY CITY NY 07302

YIDDISH*

BRONX

WORKMENS CIRCLE BRONX HOUSE SCHOOL
990 PELHAM PARKWAY SO
BRONX NY 10461

WORKMENS CIRCLE SCHOOL - CO-OP CITY
150-01 DREISER LOOP
BRONX NY 10475

WORKMENS CIRCLE SCHOOL #3-14
3990 HILLMAN AVE
BRONX NY 10463

BROOKLYN

CANARSIE I L PERETZ W C SCHOOL
102-01 SEAVIEW AVE
BROOKLYN NY 11236

WORKMENS CIRCLE SCHOOL-MIDWOOD
3710 BEDFORD AVE
BROOKLYN NY 11229

DIX HILLS

WORKMENS CIRCLE SCHOOL
BORZ LANE
DIX HILLS NY

EAST MEADOW

I L PERETZ JEWISH SCHOOL OF NASSAU
574 NEWBRIDGE AVE
EAST MEADOW NY 11554

FLUSHING

FLUSHING W C SCHOOL
YMHA OF GREATER FLUSHING
45-35 KISSENA BLVD
FLUSHING NY 11355

LARCHMONT

WESTCHESTER I L PERETZ SCHOOL W C
SCHUMIATCHER SCHOOL OF MUSIC
2005 PALMER AVE

LARCHMONT NY 10538

MELVILLE

SUFFOLK COUNTY W C SCHOOL
SWEET HOLLOW HALL
GWYN RD
MELVILLE NY 11746

MOHEGAN LAKE

WORKMAN'S CIRCLE JEWISH CULTURE SCHOOL OF WE
NORTHERN WESTCHESTER
PO BOX 565
MOHEGAN LAKE NY 10547

NEW YORK

WORKMENS CIRCLE SCHOOL-PENN SOUTH
369 8TH AVENUE
NEW YORK NY

SOUTH OAK

WORKMENS CIRCLE SCHOOL
OLD ROAD SIX
SOUTH OAK NY

SPRING VALLEY

ROCKLAND COUNTY W C SCHOOL
44 DECATUR AVE
SPRING VALLEY NY 10977

GERMAN*

CHARLOTTE

DEUTSCHE SCHULE CHARLOTTE
701 LANSDOWNE RD
CHARLOTTE NC 28211

W

NATIVE AMERICAN

CHEROKEE

CHEROKEE ELEMENTARY
CHEROKEE NC 28719

(CHEROKE

CHEROKEE HIGH SCHOOL
CHEROKEE NC 28719

(CHEROKE

GERMAN*

CINCINNATI

THE TRI-STATE GERMAN-AMERICAN
SCHOOL SOCIETY OF CINCINNATI
117 LYON ST
CINCINNATI OH 45219

W

ARABIC

CLEVELAND

ARABIC STUDIES INSTITUTE OF CLEVELAND
2587 WEST FOURTEENTH ST
CLEVELAND OH

ARMENIAN

RICHMOND HEIGHTS

CLEVELAND A G B U ARMENIAN SCHOOL W
ST GREGORY OF NAREK PARISH
666 RICHMOND RD
RICHMOND HEIGHTS OH 44143

BENGALI

CLEVELAND HEIGHTS

BENGALI CHILDREN'S SCHOOL
2180 OAKDALE RD
CLEVELAND HEIGHTS OH 44118

CHINESE

CHINESE ACADEMY OF CLEVELAND W
NOBLE ROAD PRESBYTERIAN CHURCH
2780 NOBLE RD
CLEVELAND HEIGHTS OH 44121

DAYTON

CHINESE LANGUAGE SCHOOL OF DAYTON
ASSOCIATION OF CHINESE-AMERICANS
5361 RD COACH RD
DAYTON OH 45429

LYNDHURST

CHINESE ACADEMY OF CLEVELAND
4848 S SEDGEWICK RD

LYNDHURST OHIO 44124

TOLEDO

CHINESE SCHOOL OF GREATER TOLEDO
1687 PART FOREST DR
TOLEDO OH 43614

CROATIAN

CLEVELAND

CARDINAL STEPINAC CROATIAN LANGUAGE SCHOOL W
ST PAUL'S CROATIAN CHURCH AND SCHOOL
EAST FORTIETH AND ST CLAIR
CLEVELAND OH 44103

CARDINAL STERINAC CROATIAN LANGUAGE SCHOOL W
ST VITUS CHURCH ELEMENTARY SCHOOL
6200 GLASS AVE
CLEVELAND OHIO 44103

FRENCH

CINCINNATI

CINCINNATI PUBLIC SCHOOLS EDUCATION CENTER
230 E NINTH ST
CINCINNATI OH 45202

GERMAN*

CLEVELAND

SEUTSCHE SPRACHSCHULE-GERMAN
LANGUAGE SCHOOL
3580 W 140 ST
CLEVELAND OH 44111

EUCLID

BETHLEHEM LUTHERAN SCHOOL
24490 EUCLID AVE
EUCLID OH 44117

N ELYRIA

ST JOHN LUTHERAN SCHOOL

1140 W RIVER RD
N ELYRIA OH 44030

TALLMADGE

GERMAN LANGUAGE SCHOOL
393 SMITH DR
TALLMADGE OH 44278

WILLOUGHBY

GERMAN LANGUAGE SCHOOL
ANDREWS SCHOOL
38588 MENTOR AVE
WILLOUGHBY OHIO 44094

YOUNGSTOWN

ST DOMINIC SCHOOL
YOUNGSTOWN OH 44507

HINDI

CLEVELAND HEIGHTS

SCHOOL FOR INDIAN LANGUAGES AND CULTURE
FIRST LUTHERAN CHURCH
2419 EUCLID HEIGHTS BLVD
CLEVELAND HEIGHTS OH 44106

HUNGARIAN

AKRON

HUNGARIAN SCHOOL
734 GRANT ST
AKRON OH

THE MINDSZENTY HUNGARIAN SCHOOL
PO BOX 525
AKRON OH 44309

CLEVELAND

GARDONYI GEZA HUNGARIAN SCHOOL
ST JOHN CHURCH
9510 BUCKEYE RD
CLEVELAND OH

HUNGARIAN CLASSES
CLARA WESTROFF JUNIOR HIGH SCHOOL

19101 PURITAS AVENUE
CLEVELAND OH

HUNGARIAN SCHOOL
2779 AMBLER AVE
CLEVELAND OH 44104

HUNGARIAN SCHOOL
2616 E 127 ST
CLEVELAND OH 44120

HUNGARIAN SCHOOL
ST MARGARET RC CHURCH
11607 HONEYDALE AVE
CLEVELAND OH

LAKEWOOD

HUNGARIAN SCHOOL
13509 CLIFTON BLVD
LAKEWOOD OH 44107

WEST SIDE HUNGARIAN SCHOOL
FRANKLIN ELEMENTARY
FRANKLIN-LEWIS DR
LAKEWOOD OH 44107

ITALIAN

CLEVELAND

OUR LADY OF MT CARMEL SCHOOL
6928 DETROIT AVE
CLEVELAND OH

JAPANESE

CINCINNATI

JAPANESE LANGUAGE SCHOOL OF GREATER CINCINNATI
1031 REDNA TERRACE
CINCINNATI OH 45215

CLEVELAND

JAPANESE SCHOOL
4902 WEST 14 ST
CLEVELAND OH 44109

KOREAN

CINCINATTI

THE KOREAN LANGUAGE SCHOOL OF CINCINNATI
CLINGTON & SENDTRO PL
CINCINATTI OH 45220

CLEVELAND

SCHOOL OF KOREAN LANGUAGE
CLEVELAND KOREAN CHURCH
FIRST UNITED METHODIST CHURCH
13 ST AND EUCLID AVE
CLEVELAND OH 44115

LATVIAN

CLEVELAND HEIGHTS

LATVIAN SCHOOL OF LATVIAN BAPTIST W
CHURCH OF CLEVELAND
3605 RAYMONT BLVD
CLEVELAND HEIGHTS OH 44118

COLUMBUS

LATVIAN SCHOOL OF COLUMBUS
3093 MOUNTVIEW RD
COLUMBUS OH 43221

LAKEWOOD

UNITED LATVIAN EV-LUTHERAN CHURCH SCHOOL WEHX
1385 ANDREWS AVE
LAKEWOOD OH 44107

TOLEDO

KINDERGARTEN OF ST PAUL'S LATVIAN
LUTH CHURCH OF DETROIT
2723 ALISDALE DR
TOLEDO OH 43606

LITHUANIAN

BRATENAHL

ADULT EVENING CLASSES IN LITHUANIAN
414 BRATENAHL
BRATNEAHL OH 44108

CLEVELAND

ST CASIMIR LITHUANIAN SCHOOL WEH
18022 NEFF RD
CLEVELAND OH 44119

POLISH

POLISH NATIONAL ALLIANCE COUNCIL NO 6 EHX
7205 FULLERTON AVE
CLEVELAND OH 44105

POLISH NATIONAL ALLIANCE LODGE 1786
POLISH LANGUAGE CLASSES AT
CORPUS CHRISTI SCHOOL
4850 PEARL RD
CLEVELAND OH 44109

SLOVAK

BEACHWOOD

SLOVAK SCHOOL OF CLEVELAND
2628 DEPTFORD DRIVE
BEACHWOOD OH 44122

SLOVENIAN

CLEVELAND

ST MARY'S SATURDAY SLOVENIAN SCHOOL W
15519 HOLMES AVENUE
CLEVELAND OH 44110

ST VITUS SATURDAY SLOVENIAN SCHOOL W
6019 GLASS AVENUE
CLEVELAND OH 44103

ST VITUS SLOVENIAN SCHOOL
6104 GLASS AVENUE
CLEVELAND OH 44103

DAYTON

SLOVENIAN STUDY GROUP
5636 LEIBOLD DR
DAYTON OH 45424

LORAIN

ST CYRIL AND METHODIUS CHURCH
1709 E 31 ST
LORAIN OH 44055

MAPLE HEIGHTS

MAPLE HEIGHTS HIGH SCHOOL X
5400 CLEMENT DR
MAPLE HEIGHTS OH 44137

SPANISH

CINCINNATI

ST MARTIN DEPORRES SCHOOL
CINCINNATI OH 45215

CLEVELAND

ST STEPHEN SCHOOL
CLEVELAND OH 44102

WILLOUGHBY

THE ANDREWS SCHOOL
WILLOUGHBY OHIO 44094

UKRAINIAN

CANFIELD

UKRAINIAN SATURDAY SCHOOL (YOUNGSTOWN)
52 STONEY BROOK LANE
CANFIELD OH 44406

PARMA

SAINT JOSAPHAT UKRAINIAN CATHOLIC SCHOOL
ST JOSAPHAT SCHOOL
5720 STATE RD
PARMA OH 44134

SCHOOL OF UKRAINIAN SCIENCES WEHX
4619 LONGWOOD AVE
PARMA OH 44134

YOUNGSTOWN

ST ANNE SCHOOL
4310 KIRK RD
YOUNGSTOWN OH 44511

YIDDISH*

CLEVELAND

CLEVELAND WORKMENS CIRCLE SCHOOL
1980 SOUTH GREEN RD
CLEVELAND OH 44121

NATIVE AMERICAN

HAMMON

INSTITUTE FOR SOUTHERN PLAINS DEH(CHEY
PO BOX 231
HAMMON OK 73650

GERMAN*

PORTLAND

PORTLAND GERMAN LANGUAGE LANGUAGE SCHOOL
6758 SW HAMILTON CT
PORTLAND OR 97225

JAPANESE

PORTLAND JAPANESE SCHOOL
C/O THE BANK OF TOKYO LTD
PORTLAND BRANCH
411 S W 6TH AVE
PORTLAND OR

LATVIAN

LATVIAN SCHOOL OF LATV LUTH CHURCH OF OREGON EH
4727 S E 33 PLACE
PORTLAND OR 97202

ARMENIAN

LANSDALE

HOLY TRINITY ARMENIA CHURCH
136 HOLLY DR
LANSDALE PA 19446

LANSDOWNE

SAINT SAHAG AND SAINT MESROB ARMENIAN CHURCH
140 GLENTAY AVE
LANSDOWNE PA 19050

PHILADELPHIA

HAIGAZIAN ARMENIAN SCHOOL W
8701 RIDGE AVE
PHILADELPHIA PA 19128

RADNOR

ARMENIAN SISTERS ACADEMY D
440 UPPER GULPH RD
RADNOR PA 19087

WYNNEWOOD

ST SAHAG & ST MESROB ARMENIAN SCHOOL
630 CLOTHIER RD
WYNNEWOOD PA 19096

CHINESE

EMMAUS

THE LEHIGH CHINESE SCHOOL
929 FRANKLIN ST
EMMAUS PA 18049

PHILADELPHIA

HOLY REDEEMER SCHOOL
PHILADELPHIA PA 19107

WESTCHESTER

CHINESE SCHOOL OF GREATER PHILADELPHIA
658 MARYDELL LANE
WESTCHESTER PA 19380

WYNNEWOOD

CHINESE SCHOOL
227 HEMLOCK RD
WYNNEWOOD PA 19096

CROATIAN

SHARON

CROATIAN SCHOOL
804 IDAHO ST
SHARON PA 16147

FRENCH

PHILADELPHIA

IMMACULATE HEART OF MARY SCHOOL
PHILADELPHIA PA 19128

SAINT TIMOTHY SCHOOL
PHILADELPHIA PA 19149

PITTSBURGH

ASSUMPTON SCHOOL
PITTSBURGH PA 15202

GERMAN*

ELLWOOD CITY

ALLIANCE OF TRANSSILVANIAN SAXON & GERMAN SCHOOL WX
85 PITTSBURGH CIRCLE
ELLWOOD CITY PA 16117

PENNSBURG

GERMAN LANGUAGE SCHOOL
RD 1 BOX 103A FINNLAND RD
PENNSBURG PA 18073

PHILADELPHIA

DANUBIA DEUTSCHER SCHULVEREIN INC
802 SELMA ST
PHILADELPHIA PA 19116

DEUTSCHE SPRACHSCHULE DER TABOR
LUTHERAN CHURCH
ROOSEVELT BLVD & MASCHER ST
PHILADELPHIA PA 19120

DEUTSCHER SONNTAESCHULVEREIN
1828 MOWER ST
PHILADELPHIA PA 19152

READING

DEUTSCHE SPRACHSCHULE
READING LIEDERKRANZ INC
834-36 CHESTNUT ST
READING PA 19602

SOMERTON

DEUTSCHE SPRACHSCHULE DER
IMMANUEL EVANGELICAL LUTHERAN CHURCH
SOUTHAMPTON AND WORTHINGTON RD
SOMERTON PHILADELPHIA PA 19116

HUNGARIAN

LANSDALE

HUNGARIAN SCHOOL
1610 WALNUT ST
LANSDALE PA 19446

LIGONIER

HUNGARIAN SUMMER SCHOOL
BETHLEN HOME
LIGONIER PA 14658

PITTSBURGH

HUNGARIAN SCHOOL
519 WALLACE AVE
PITTSBURGH PA 15221

ITALIAN

PITTSTON

PITTSTON

OUR LADY OF MT CARMEL SCHOOL OF RELIGION
MT CARMEL CONVENT
241 WILLIAM ST
PITTSTON PA 18640

KOREAN

PHILADELPHIA

KOREAN LANGUAGE SCHOOL
3700 CHESTNUT ST
PHILADELPHIA PA 19104

LATVIAN

NEWTON SQUARE

LATVIAN SCHOOL OF THE LATVIAN
BAPTIST CHURCH OF PHILADELPHIA
3522 CALEY RD
NEWTON SQUARE PA 19073

LITHUANIAN

PHILADELPHIA

VINCAS KREVE LITHUANIAN SATURDAY SCHOOL WEH
1913 WALLACE ST
PHILADELPHIA PA 19130

SOUTH SIDE PITTSBURG

THE AMERICAN-LITHUANIAN CLASSES OF PITTSBURGH W
BRASHEAR CENTER
20TH AND SARAH STRS
SOUTH SIDE PITTSBURGH PA

POLISH

CANONSBURG

POLISH AMERICAN FOLK THEATRE #2 SCHOOL
ST GENEVIEVE CHURCH
120 E COLLEGE
CANONSBURG PA 15317

NEW KENSINGTON

KRAKUS SCHOOL OF LANGUAGE & CULTURE
ST MARY CZESTOCHOWA PARISH
857 KENNETH AVE
NEW KENSINGTON PA

PHILADELPHIA

ST STANISLAUS SCHOOL
PHILADELPHIA PA 19147

SCRANTON

ST STANISLAUS POLISH NATIONAL CATHOLIC
CHURCH DAY SCHOOL
529 E LOCUST ST
SCRANTON PA 18505

SLOVAK

NANTICOKE

ST JOSEPH'S SCHOOL
NANTICOKE PA 18634

PITTSBURGH

ST GABRIEL ARCHANGEL SCHOOL
PITTSBURGH PA 15212

WILKES-BARRE

SACRED HEART SCHOOL
WILKES-BARRE PA 1870[illegible]

SLOVENIAN

PITTSBURGH

SLOVENIAN LANGUAGE CLASSES
3045 FADETTE ST
PITTSBURGH PA 15204

SPANISH

BETHLEHAM

HOLY INFANCY SCHOOL
FOURTH & WEBSTER STS
BETHLEHAM PA 18015

LANCASTER

ASSUMPTION OF BVM SCHOOL
LANCASTER PA 17603

PHILADELPHIA

SAINT BONIFACE ELEMENTARY SCHOOL
PHILADELPHIA PA 19122

SAINT VERONICA SCHOOL
PHILADELPHIA PA 19140

ST PETER APOSTLE SCHOOL
1005 N FIFTH ST
PHILADELPHIA PA 19123

ST STEPHEN SCHOOL
PHILADELPHIA PA 19140

READING

ST PETER'S SCHOOL
225 SOUTH FIFTH ST
READING PA 19611

SOMERSET

ST PETER'S SCHOOL
SOMERSET PA 15501

WEST CHESTER

ST AGNES SCHOOL
WEST CHESTER PA 19380

UKRAINIAN

AMBRIDGE

SS PETER & PAUL SCHOOL
542 MELROSE AVE
AMBRIDGE PA 15003

BROOKHAVEN

UKRAINIAN SATURDAY SCHOOL (CHESTER)
4304 CHANDLER DR
BROOKHAVEN PA 19015

CHELTENHAM

UKRAINIAN CULTURE STUDIES SCHOOL WEH
1115 ORLEANS RD
CHELTENHAM PA 19012

CHESTER

HOLY GHOST SCHOOL
W 3RD & BOOTH ST
CHESTER PA 19013

FRANKFORD

ST JOSAPHAT'S SCHOOL
LONGSHORE AVE & DITMAN ST
FRANKFORD PA 19135

MINERSVILLE

ST NICHOLAS SCHOOL
515 FRONT ST
MINERSVILLE PA 17954

NEW KENSINGTON

ST VLADIMIRS SCHOOL
1612 KENNETH AVE
NEW KENSINGTON PA 15068

NORTHHAMPTON

ST JOHN THE BAPTIST
1357 NEWPORT AVE
NORTHHAMPTON PA 18067

OLYPHANT

SS CYRIL & METHODIUS SCHOOL
133 RIVER ST
OLYPHANT PA

PHILADELPHIA

IMMACULATE CONCEPTION SCHOOL
811 N 8 ST
PHILADELPHIA PA 19123

ST NICHOLAS SCHOOL

860 N 24 S
PHILADELPHIA PA 19130

UKRAINIAN SCHOOL OF ARTS AND SCIENCES WEH
4949 OLD YORK RD
PHILADELPHIA PA 19141

PITTSBURGH

ST JOHN THE BAPTIST
109 S 7TH ST
PITTSBURGH PA 15203

SHAMOKIN

TRANSFIGURATION SCHOOL
129 N SHAMOKIN ST
SHAMOKIN PA 17872

VIETNAMESE

PHILADELPHIA

SAINT FRANCIS DE SALES SCHOOL
PHILADELPHIA PA 19143

YIDDISH*

I L PERETZ WORKMENS CIRCLE SCHOOL #3-5
6515 BUSTLETON AVE
PHILADELPHIA PA 19149
MULTI-LINGUAL SCHOOLS

WYNDMOOR

PHILA #15 I L PERETZ JEWISH SCHOOL
1400 EAST WILLOW GROVE AVE
WYNDMOOR PA 19118

SPANISH

YORK

IMMACULATE CONCEPTION SCHOOL
YORK PA 17403

RIO PIEDRAS

COLEGIO SAN ANTONIO
ARZUAGA ESQ CAPUCHINOS
APARTADO 20639
RIO PIEDRAS PR 00928

AGUADILLA

ACADEMIA SAN CARLOS BORROMEO EH
PO BOX 238
AGUADILLA PR 00603

COLEGIO SAN CARLOS
BOX 1927 (VICTORIA STATION)
AGUADILLA PR 00603

AGUAS BUENAS

ACADEMIA TRES SANTOS REYES E
PO BOX 1
AGUAS BUENAS PR 00607

BAYAMON

ACADEMIA CLARET
DAKAR F-169 FOREST VIEN
BAYAMON PR 00619

ACADEMIA SANTA ROSA
12 BLOQ 28 #9 ST ROSA
BAYAMON PR 00619

COLEGIO DE LA SALLE
URB RIVERVIEW
APARTADO 518
BAYAMON PR 00619

COLEGIO DE NTRA SRA DEL ROSARIO
5-AA-7 REPTO VALENCIA HATO TEJAS
BAYAMON PR 00619

COLEGIO LA MILAGROSA
HATO TEJAS
BAYAMON PR 00619

COLEGIO SAGRADA FAMILIA
AVE-MILLONES EXT FOREST HILLS
HABANA L-550 EXT FOREST HILLS
BAYAMON PR 00619

COLEGIO SAN AGUSTIN
DUENDE 2-E-21 LOMAS VERDES
BOX 4263 BAYAMON GARDENS BRANCH
BAYAMON PR 00619

COLEGIO SANTA RITA
9-P-1 URB MINAS DAVILA
APARTADO 1057
BAYAMON PR 00619

COLEGIO SANTA ROSA
MARTT Y MACEO #15
BAYAMON PR 00619

COLEGIO SANTAGO APOSTOL

23 BLOQ 23 #17 SIERRA BAYAMON
BAYAMON PR 00619

COLEGIO SANTO DOMINGO
CALLE COMERIO 192
BAYAMON PR 00619

CABO ROJO

COLEGIO SAN AGUSTIN
BOX 926
CABO ROJO PR 00623

CAGUAS

COLEGIO DE NOTRE DAME EH
PO BOX 967
CAGUAS PR 00625

CANOVANAS

COLEGIO DE NTRA SRA DE PILAR
LUIS HERNAIZ 3
APARTADO 387
CANOVANAS PR 00629

CAPARRA HEIGHTS

COLEGIO DE NTRA SRA DE BELEN
AVE SAN PATRICIO FINAL CALLE 6
CONDOMINIO LOS CAOBOS SUMMIT HILLS
PO BOX 10845
CAPARRA HEIGHTS PR 00922

COLEGIO MADRE CABRINI
ENCARNACION 1564
CAPARRA HEIGHTS PR 00920

COLEGIO STA MARIA DE LOS ANGELES
AVE DE DIEGO 930 LA RIVIERA
PO BOX 10716
CAPARRA HEIGHTS PR 00922

CAROLINA

ACADEMIA INMACULADA CONCEPCION
CALLE ALMENDRO VALLE ARRIBA HEIGHTS
CAROLINA PR 00630

COLEGIO MARIA AUXILIADORA
AVE SANCHEZ CASTANO BLOQUE 122-42A
3RD EXT VILLA CAROLINA
APARTADO 797
CAROLINA PR 00630

COLEGIO SANTA CLARA
VIA 14-2 JL-456 VILLA FONTANA
CAROLINA PR 00630

COLEGIO SANTA GEMA GALGANI
AVE MARINA 1454 BAHIA VISTAMAR
APARTADO 1705
CAROLINA PR 00630

CATANO

ACADEMIA ESPIRITO SANTO
PASEO DAMISELA 1453 LEVITTOWN
CATANO PR 00632

COLEGIO SAN VICENTE FERRER
CALLE LAS FLORES #46
APARTADO 455 CATANO PR 00632

FAJARDO

COLEGIO SANTIAGO APOSTOL EH
PO BOX 806
FAJARDO PR 00648

GUAYAMA

COLEGIO SAN ANTONIO DE PADUA E
PO BOX 1078
GUAYAMA PR 00654

GUAYNABO

ACADEMIA SAN JOSE H
A-32 VILLA CAPARRA
GUAYNABO PR 00657

ACADEMIA SAN JOSE E
M-215 VILLA CAPARRA
GUAYNABO PR 00657

AMERICAN MILITARY ACADEMY
GUAYNABO PR 00657

COLEGIO DE NTRA SRA DE LA CARIDAD
CARRETERA ESTATAL #19 V CAPARRA
GUAYNABO PR 00617

COLEGIO MARISTA
AVE SANTA ANA ALTURAS TORRIMAR
GUAYNABO PR 00657

COLEGIO SAGRADOS CORAZONES
AVE A URB PONCE DE LEON
GUAYNABO PR 00657

COLEGIO SAN PEDRO MARTIR
CALLE COLTON ESQ TAPIA
BOX 32
GUAYNABO PR 00657

HATO REY

COLEGIO DE NTRA SRA DE PILAR
CARR ESTATAL 838 KM 4 HM4
BOX 2258
HATO REY PR 00919

COLEGIO ESPIRITU SANTO
PACHIN MARIN ESQ SUIZA FLORAL PARK
APARTADO 1715
HATO REY PR 00919

COLEGIO LOURDES
CALLE MAYAGUEZ 87
APARTADO 847
HATO REY PR 00919

HUMACAO

MONTESSORI SCHOOL OF HUMACAO
HUMACAO PR 00661

LAJAS

ACADEMIA SAN LUIS — DH
CALLE SAN BLAS #28
LAJAS PR 00667

MAYAGUEZ

ACADEMIA IMMACULADA CONCEPCION — EH
PO BOX 220
MAYAGUEZ PR 00708

ACADEMIA IMMACULADA CONCEPCION
SUPERIOR
BOX 1749
MAYAGUEZ PR 00708

MIRAMAR

ACADEMIA PERPETUO SOCORRO — EH
CALLE UNION
MIRAMAR PR

PLAYA DE MAYAGUEZ

COLEGIO DE NS DEL CARMEN — E
PO BOX 3166
PLAYA DE MAYAGUEZ PR 00708

PONCE

ACADEMIA SANTA MARIA REINA — EH
PO BOX 7417
PONCE PR 00731

PTO NUEVO

COLEGIO DE NTRA SRA DE GUADALUPE
19 NE #1 PTO NUEVO PR 00920

PUERTA DE TIERRA

COLEGIO SAN AGUSTIN
AVE PONCE DE LEON POA 5-1/2
APARTADO 5007
PUERTA DE TIERRA PR 00906

COLEGIO SAN AUGUSTIN EH
PO BOX 5037
PUERTA DE TIERRA PR 00906

RIO PIEDRAS

ACADEMIA CRISTO REY
JAIME DREW 789 LOS MAESTROS
RIO PIEDRAS PR 00922

ACADEMIA DE NTRA SRA DE LA PROVIDENCIA
STA AGUEDA 1733 SGDO CORAZON
RIO PIEDRAS PR 00926

ACADEMIA MARIA REINA OH
AVE GLASCOW Y PADUA COLLEGE PARK
RIO PIEDRAS PR 00921

ACADEMIA SAN IGNACIO
NARCISO URB SANTA MARIA
RIO PIEDRAS PR 00927

COLEGIO CORAZON DE MARIA
FERRER Y FERRER STGO IGLESIAS
RIO PIEDRAS PR 00921

COLEGIO DE ANGELES CUSTODIOS
CALLE SICILIA URB SAN JOSE
RIO PIEDRAS PR 00923

COLEGIO DE BUEN PASTOR
CAMINO ALEJANDRINO KM 3 HM4
RIO PIEDRAS PR 00927

COLEGIO DE CALASANZ
AVE MONTECARLO (ENT A RES MONTE PARK)
URB MONTECARLO
APARTADO 29254 65 INFANTERIA STA
RIO PIEDRAS PR 00924

COLEGIO DE NTRA SRA DE LA ALTAGRACIA
FELIPE GUTIERREZ 672 V PRADES
RIO PIEDRAS PR 00924

COLEGIO DE NTRA SRA DE LA CARMEN
RUTA RURAL NUM 2 BUZON 9KK
RIO PIEDRAS PR 00928

COLEGIO DE NTRA SRA DE LA PROVIDENCIA
CARR NUM 21 KM 36 BO MONACILLOS
RIO PIEDRAS PR

COLEGIO DE NTRA SRA DE LOURDES
DEMETRIO O'DALY 1050 COUNTRY CLUB
RIO PIEDRAS PR 00924

COLEGIO LA MILAGROSA
DE DIEGO 107
RIO PIEDRAS PR 00925

COLEGIO MATER SALVATORIS
RFD 3 BOX 27 1780 CARR VIEJA DE
CAGUAS
RIO PEIDRAS PR 00926

COLEGIO SAGRADO CORAZON DE JESUS
INTERAMERICANA Y PALMA REAL
UNIVERSITY GARDENS
RIO PIEDRAS PR 00927

COLEGIO SAN IGNACIO DE LOYOLA
SAUCO FINAL URB STA MARIA
RIO PIEDRAS PR 00927

COLEGIO SAN JOSE
APARTADO AA
RIO PIEDRAS PR 00928

COLEGIO SAN LUIS REY
43-S FINAL REPTO METROPOLITANO
RIO PIEDRAS PR 00921

SAN GERMAN

COLEGIO SAN JOSE DEH
BOX 87
SAN GERMAN PR 00753

SAN JUAN

COLEGIO DE NTRA SRA DE LA MERCED
GPO BOX 606 SAN JUAN PR 00936

COLEGIO DE PARVULOS
SAN SEBASTIAN 263
SAN JUAN PR 00901

COLEGIO SAN GABRIEL
19-NE PROLONGACION PTO NUEVO
GPO BOX 347
SAN JUAN PR 00936

COLEGIO SAN MIGUEL
AVE DR RUIZ SOLER
(JARDINES DE CAPARRA BAYAMON)
GPO BOX 1714 SAN JUAN PR 00936

SANTURCE

ACADEMIA PERPETUO SOCORRO
JOSE MARTI ESQ UNION MIRAMAR
SANTURCE PR 00907

ACADEMIA SAGRADO CORAZON
AVE PONCE DE LEON PDA 19
SANTURCE PR

ACADEMIA SAN JORGE
CALLE COLON

SANTURCE PR 00911

ACADEMIA SANTA MONICA
AVE FDEZ JUNCOS 1058 PDA 16-1/2
SANTURCE PR 00907

ACADEMIA SANTA TERESITA
LOIZA 2059
SANTURCE PR 00911

COLEGIO DE INMACULADA
AVENIDA PONCE DE LEON 1711
SANTURCE PR 00909

COLEGIO DE NTRA SRA DE LA PIEDAD
MARG AVE BALDORIOTY DE CASTRO
URB VILLAMAR ISLA VERDE
PO BOX 6212 LIOZA STA
SANTURCE PR 00914

COLEGIO MARIA AUXILIADORA
EDUARDO CONDE 2273 V PALMERAS
SANTURCE PR 00915

COLEGIO PADRE BERRIOS
AVE BORINQUEN ESQ TAPIA
BOX 7717 BO OBRERO
SANTURCE PR 00916

COLEGIO SAGRADA FAMILLIA
URB LLORENS TORRES CALLE LIOZA
SANTURCE PR

COLEGIO SAN JUAN BOSCO
CANTERA SANTURCE
PO BOX 14367 BO OBRERO
SANTURCE PR 00916

COLEGIO SAN VINCENTE DE PAUL
CALLE BOLIVAR #709 PDA 24
PO BOX 8699 FDEZ JUNCOS STA
SANTURCE PR 00910

CONVENTO DE LA PIEDAD
SANTURCE PR 00914

E

ESCUELA SANTA MAGDALENA SOFIA
AVE PUERTO RICO 2278 V PALMERAS
SANTURCE PR 00915

UNIVERSIDAD DEL SGDO CORAZON
ESCUELA ELEMENTAL E INTERMEDIA
SAN ANTONIO ESQ ROSALES PDA 26-1/2
APARTADO 12383 LOIZA STA
SANTURCE PR 00914

TRUJILLO ALTO

ANTILLES MILITARY ACADEMY
TRUJILLO ALTO PR 00760

COLEGIO SANTA CRUZ
BOX 235
TRUJILLO ALTO PR 00760

COLEGIO STA MARIA DEL CAMINO
BOX 144

TRUJILLO ALTO PR 00760

ARMENIAN

CRANSTON

SAINT SAHAG AND SAINT MESROB ARMENIAN CHURCH
156 PELLWOOD RD
CRANSTON RI 02920

PROVIDENCE

MOURAD ARMENIAN SCHOOL W
402 BROADWAY
PROVINCE RI 02902

ITALIAN

WESTERLY

ST PIUS X SCHOOL
32 ELM ST
WESTERLY RI 02891

ITALIAN/FRENCH

CRANSTON

ST MARY'S SCHOOL
85 CHESTER AVE
CRANSTON RI 02920

POLISH

COVENTRY

OUR LADY OF CZENSTOCHOWA SCHOOL DE
222 MCARTHUR BLVD
COVENTRY RI 02816

PROVIDENCE

PROVIDENCE

ST ADALBERT SCHOOL
36 CHAFFEE ST
PROVIDENCE RI

PORTUGUESE

CUMBERLAND

PORTUGUESE SCHOOL
CLUB JUVENTUDE LUSITANA INC
21 CHASE ST
CUMBERLAND RI 02864

WARREN

OUR LADY OF FATIMA SCHOOL
MARKET ST
WARREN RI

SPANISH

PROVIDENCE

BISHOP MCV NNEY REGIONAL SCHOOL
PROVIDENCE RI 02905

CZECH

TABOR

CZECH LANGUAGE SCHOOL
C/O THE CZECH HERITAGE PRESERVATION SOCIETY
TABOR SD

FRENCH

SIOUX FALLS

ALL SAINTS SCHOOL
SIOUX FALLS SD 57101

NATIVE AMERICAN

CHAMBERLAIN

ST JOSEPH'S INDIAN SCHOOL (LAKOTA)
CHAMBERLAIN SD 57325

MARTY

MARTY INDIAN SCHOOL (D SIOUX
BOX A
MARTY SD 57361

OGLALA

LONEMAN SCHOOL (LAKOTA
OGLALA SD 57764

PIERRE

PIERRE INDIAN LEARNING CENTER
PIERRE SD 57501

PINE RIDGE

RED CLOUD INDIAN SCHOOL DEH(LAKO
HOLY ROSARY MISSION

PINE RIDGE SD 57770

PORCUPINE

OUR LADY OF LOURDES MISSION (LAKOTA
PORCUPINE SD 57772

ST FRANCIS

ST FRANCIS INDIAN SCHOOL (LAKOTA
ST FRANCIS SD 57572

GERMAN*

MONTEREY

OVERTON COUNTY PAROCHIAL
MONTEREY TN 38574

FRENCH

MEMPHIS

THE FRADY SCHOOL INC
MEMPHIS TN 38116

SPANISH

CHATTANOGA

THE LUTHERAN CENTRAL SCHOOL
800 BELVOIR AVE
CHATTANOGA TN 37412

FRENCH

HOUSTON

ECOLE FRANCAISE DE HOUSTON
874 YORKCHESTER
HOUSTON TX 77079

GERMAN*

AUSTIN

HOPE LUTHERAN SCHOOL
6414 N HAMPTON
AUSTIN TX 78723

CORPUS CHRISTT

TRINITY LUTHERAN SCHOOL
808 LOUISIANA
CORPUS CHRISTT TX 78404

EL PASO

DEUTSCHE SCHULE
PO BOX 60
EL PASO TX

FORT BLISS

GERMAN SCHOOL FOR CHILDREN
PO BOX 60-1560 BUILDING 512A
FORT BLISS TX 79916

HOUSTON

DEUTSCHE SONNABENDSCHULE HOUSTON
1107 ASHFORD PARKWAY
HOUSTON TEXAS 77077

SHEPPARD

DEUTSCHE SCHULE
SHEPPARD TX

JAPANESE

DALLAS

DALLAS

JAPANESE LANGUAGE ADVANCEMENT
SCHOOL OF DALLAS
C/O C ITOH & CO INC
1219 COFTON EXCHANGE BLDG
DALLAS TX 75201

HOUSTON

JAPANESE LANGUAGE SUPPLEMENTARY
SCHOOL OF HOUSTON
ADVANCEMENT SOCIETY OF HOUSTON
PO BOX 53182
HOUSTON TX 77052

SPANISH

AMARILLO

ST ANDREW'S DAY SCHOOL
AMARILLO TX 79102

BROWNSVILLE

IMMACULATE CONCEPTION SCHOOL
1235 E JEFFERSON ST
BROWNSVILLE TX 78520

INCARNATE WORD ACADEMY
224 RESACA BLVD
BROWNSVILLE TX 78520

ST JOSEPH ACADEMY
101 ST JOSEPH DR
BROWNSVILLE TX 78520

ST MARY SCHOOL
1300 LOS EBANOS
BROWNSVILLE TX 78520

VILLA MARIA HIGH SCHOOL
244 RESACA BLVD
BROWNSVILLE TX 78520

CORPUS CHRISTI

ST JOSEPH'S JUNIOR HIGH SCHOOL
CORPUS CHRISTI TX 78405

CORSICANA

JAMES L COLLINS CATHOLIC SCHOOL
CORSICANA TX 75110

DALLAS

OUR LADY OF PERPETUAL HELP
7625 CORTLAND
DALLAS TX 75235

ST ANTHONY SCHOOL
DALLAS TX 75215

ST CECILIA SCHOOL
DALLAS TX 75208

ST MARY OF CARMEL SCHOOL
1700 SINGLETON
DALLAS TX 75212

EDINBURG

ST JOSEPH SCHOOL
119 WEST FAY
EDINBURG TX 78539

EL PASO

JESUS AND MARY HIGH SCHOOL
EL PASO TX 79902

LYDIA PATTERSON INSTITUTE
EL PASO TX 79940

FORT WORTH

CASSATA LEARNING CENTER
FORT WORTH TX 76104

GALVESTON

ST JOHN LUTHERAN SCHOOL
3920 AVENUE L
GALVESTON TX 77550

HARLINGEN

ST ANTHONY SCHOOL
1014 EAST HARRISON ST
HARLINGEN TX 78550

HITCHCOCK

OUR LADY OF LOURDES SCHOOL
HITCHCOCK TX 77563

HOUSTON

GUADALUPE AZLAN SCHOOL
C/O ST JOSEPH'S CHURCH
1505 KANE ST
HOUSTON TX

MARANATHA SCHOOL
BAPTIST CHURCH
YORK ST
HOUSTON TX

PILGRIM LUTHERAN SCHOOL
8601 CHIMNEY ROCK
HOUSTON TX 77096

ST PAUL LUTHERAN KINDERGARTEN
PO BOX 15281
HOUSTON TX 77020

LAREDO

MARY HELP OF CHRISTIANS SCHOOL
LAREDO TX 73040

ST PETER'S MEMORIAL SCHOOL
LAREDO TX 78040

MCALLEN

GOOD SHEPHERD LUTHERAN SCHOOL
1929 PECAN
MCALLEN TX 78501

OUR LADY OF SORROWS SCHOOL
702 NORTH 12TH ST
MCALLEN TX 78501

ST PAUL LUTHERAN SCHOOL
300 PECAN AVE
MCALLEN TX 78501

MISSION

OUR LADY OF GUADALUPE SCHOOL DE
615 DUNLAP AVE
MISSION TX 78572

RIO GRANDE CITY

IMMACULATE CONCEPTION SCHOOL
103 WEST THIRD ST
RIO GRANDE CITY TX 78582

SAN ANTONIO

OUR LADY OF GUADALUPE
1401 EL PASO STREET
SAN ANTONIO TX 78207

VICTORIA

THE PARISH SCHOOL
TRINITY EPISCOPAL CHURCH
VICTORIA TX 77901

SPANISH/GERMAN

HOUSTON

BETHANY LUTHERAN SCHOOL
522 LINDALE
HOUSTON TX 77022

POLISH

WEST RUTLAND

SAINT STANISLAUS KOSTKA SCHOCL
WEST RUTLAND VT 05777

ARMENIAN

MECHANICSVILLE

SAINT JAMES ARMENIAN CHURCH
5718 CLARK CIRCLE
MECHANICSVILLE VA 23226

RICHMOND

RICHMOND ARMENIAN SCHOOL WX
ST JAMES ARMENIAN CHURCH
834 PEPPER AVE
RICHMOND VA 23226

CHINESE

ALEXANDRIA

MEI-HWA CHINESE SCHOOL OF THE
NORTHERN VIRGINIA CHINESE
CHRISTIAN CHURCH
3903 SULGRAVE DR
ALEXANDRIA VA 22309

RICHMOND

RICHMOND CHINESE SCHOOL
9251 REDBRIDGE RD
RICHMOND VA 23235

FILIPINO

ALEXANDRIA

FILIPINO SCHOOL
PHILIPPINE-AMERICANS FOR COMMUNITY
ACTION AND DEVELOPMENTS D C
9323 OLD MT VERNON RD
ALEXANDRIA VA 22309

KOREAN

KOREAN SCHOOL-THE KOREAN PRESBYTRIAN CHURCH
204 EAST DEL RAY AVE
ALEXANDRIA VA 22301

ARLINGTON

KOREAN SCHOOL-KOREAN CHURCH OF VIRGINIA
1125 N PATRICK HENRY DR
ARLINGTON VA 22205

RICHMOND

KOREAN SCHOOL-THE KOREAN CHURCH OF RICHMOND
9115 CHUMLEY LANE
RICHMOND VA 23229

PERSIAN

MCLEAN

PART-TIME PERSIAN LANGUAGE PROGRAM
FOR IRANIAN PUPILS
6336 N NOTTINGHAM ST
MCLEAN VA 22101

SLOVAK

ANNANDALE

SLOVAK LANGUAGE CLASSES
ANNANDALE VA
2903 ALLISON STREET
MT RAINIER MD 20822

FILIPIINO

SEATTLE

ST GEORGE SCHOOL
SEATTLE WA 98108

GERMAN*

BELLEVUE

EASTSIDE GERMAN LANGUAGE SCHOOL WE
14627 SE 41ST
BELLEVUE WA 98006

SEATTLE

DEUTSCHE SPRACHSCHULE FOR KINDER IN SEATTLE
11245 - 12TH S
SEATTLE WA 98168

EDMONDS GERMAN LANGUAGE SCHOOL
1408 N W 198TH PL
SEATTLE WA 98177

TACOMA

TACOMA GERMAN LANGUAGE SCHOOL
2215 N UNION AVE
TACOMA WA 98406

JAPANESE

SEATTLE

SEATTLE JAPANESE SCHOOL
C/O CHIYODA INTERNATIONAL CORP
1300 PARK PLACE BLDG
1200 6TH AVE
SEATTLE WA 98101

KOREAN

THE KOREAN EDUCATION CENTER OF SEATTLE
4130 UNIVERSITY WAY N E
SEATTLE WA 98105

LATVIAN

MOUNTLAKE

LATVIAN SUMMER HIGH SCHOOL "KURSA"
6708 232 ST S W
MOUNTLAKE WA 98043

OLYMPIA

LATVIAN SCHOOL OF TAKOMA LATVIAN
LUTHERAN CHURCH
2219 YELM RD
OLYMPIA WA 98501

SEATTLE

LATVIAN SCHOOL OF LATV LUTH CHURCH IN SEATTLE EH
9405 17 AVE N E
SEATTLE WA 98115

TIBETAN

SAKYA TEGCHEN CHOLING
CENTER FOR THE STUDY OF VAJRAYANA
BUDDISM & TIBETAN CULTURE
4416 BURKE AVE N
SEATTLE WA

ARMENIAN

GREENFIELD

SAINT JOHN ARMENIAN CHURCH
7825 WEST LAYTON AVE
GREENFIELD WISCONSIN 53220

RACINE

A R S MARZBAD ARMENIAN SCHOOL
4100 N NEWMAN RD
RACINE WI 53406

SAINT MSROB ARMENIAN CHURCH
6 PINEWOOD CRT
RACINE WI 53402

CHINESE

MADISON

MADISON CHINESE SCHOOL
6237 S HIGHLANDS
MADISON WI 53705

CROATIAN

MILWAUKEE

CROATIAN SCHOOL
917 N 49 ST
MILWAUKEE WI 53208

FINNISH

FINNISH AMERICAN SOCIETY
6901 N IRONWOOD LANE
MILWAUKEE WI 53217

GERMAN*

DANK GERMAN SCHOOL
2940 S 84TH ST
MILWAUKEE WI 53227

WE

SHEBOYGAN

TRINITY LUTHERAN SCHOOL
824 WISCONSIN AVE
SHEBOYGAN WI 53081

LATVIAN

MILWAUKEE

LATVIAN HERITAGE SCHOOL
715 E JUNIPER LANE
MILWAUKEE WI 53217

LATVIAN SUMMER HIGH SCHOOL AT
GAREZERS THREE RIVERS
3425 N 93RD ST
MILWAUKEE WI 53222

NATIVE AMERICAN

KESHENA

MENOMINEE INDIAN SCHOOL DISTRICT
PO BOX 399
KESHENA WI 54135

(MINOMIN

NEOPIT

ST ANTHONY SCHOOL
NEOPIT WI 54150

(MENOMIN

POLISH

MILWAUKEE

PULASKI COUNCIL OF MILWAUKEE
624 W MITCHELL ST
MILWAUKEE WI 53204

VIETNAMESE

ST NAZIANZ

516

ST GREGORY SCHOOL
ST NAZIANZ WI 54232

WYOMING

NATIVE AMERICAN

ETHETE

WYOMING INDIAN HIGH SCHOOL (SHOSHON
PO BOX 145
ETHETE WY 82520

ST STEPHENS

ST STEPHENS INDIAN SCHOOL (ARAPAHO
BOX 345
ST STEPHENS WY

Chapter 12

DIRECTORY:

Language by language*

(with State and City within Language)

Comments Key

A - weekday afternoon school

D = allday school

E = elementary school

H = high school (secondary school)

W = weekend school

X = adult education

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*Language covered by their own directories (e.g., Greek, Hebrew, Pennsylvania German) are not included in this directory. Consult Chapter 8 to locate directories of above-mentioned languages.

DISTRICT OF COLUMBIA

WASHINGTON

LIBYAN EMBASSY
1118 22 STREET NW
WASHINGTON DC

THE ISLAMIC CENTER
2551 MASSACHUSETTS AVE NW
WASHINGTON DC

OHIO

CLEVELAND

ARABIC STUDIES INSTITUTE OF CLEVELAND
2587 WEST FOURTEENTH ST
CLEVELAND OH

MICHIGAN

SOUTHFIELD

MOTHER OF GOD CHURCH X
CHALDEAN RITE
25585 BERG RD
SOUTHFIELD MI 48075

ARMENIAN

ARIZONA

PHOENIX

(ARMENIAN SATURDAY SCHOOL)
MARICOPA COUNTY ARMENIAN CHURCH
3452 WEST SIERRA VISTA DR
PHOENIX AZ 85017

CALIFORNIA

CUPERTINO

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF THE SANTA CLARA VALLEY
11370 SO STELLING ROAD
CUPERTINO CA 95014

EAST LOS ANGELES

(ARMENIAN SATURDAY SCHOOL)
ST SARKIS CHURCH
700 SOUTH LA VERNE AVE
EAST LOS ANGELES CA 90022

ENCINO

HOLY MARTYRS ARMENIAN ELEMENTARY
5300 WHITE OAK AVE
ENCINO CA 91316

HOLY MARTYRS FERRAHIAN ARMENIAN HIGH SCHOOL D
5300 WHITE OAK AVE
ENCINO CA 91316

FOWLER

(ARMENIAN SATURDAY SCHOOL)
PO BOX 246
FOWLER CA 93625

FRESNO

(ARMENIAN SATURDAY SCHOOL)
PO BOX 5768
FRESNO CA 93755

ARMENIAN COMMUNITY SCHOOL OF FRESNO
537 M ST
FRESNO CA 93718

GLENDALE

GLENDALE ARMENIAN ELEMENTARY SCHOOL
C/O ST MARY'S ARMENIAN CHURCH
1200 EAST CARLTON
GLENDALE CA 91205

HOLLYWOOD

(ARMENIAN SATURDAY SCHOOL)
ST JOHN CATHEDRAL
1201 NORTH VINE ST
1201 NORTH VINE ST
HOLLYWOOD CA 90038

INDIAN WELLS

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF COACHELLA VALLEY
75-362 DESERT PARK DRINDIAN WELLS CA 92260

LOS ANGELES

(ARMENIAN SATURDAY SCHOOL)
ST JAMES CHURCH
4950 WEST SLAUSON AVE
LOS ANGELES CA 90056

ROSE & ALEX PILIBOS ARMENIAN SCHOOL D
1615 N ALEXANDRIA AVE
LOS ANGELES CA 90027

OAKLAND

(ARMENIAN SATURDAY SCHOOL)
ST VARTAN CHURCH
650 SPRUCE STREET
OAKLAND CA 94610

PASADENA

(ARMENIAN SATURDAY SCHOOL)
ST GREGORY CHURCH
2215 EAST COLORADO BLVD
PASADENA CA 91107

PICO RIVERA

ARMENIAN MESROBIAN SCHOOL D
8420 BEVERLY RD
PICO RIVERA CA 90660

REEDLEY

(ARMENIAN SATURDAY SCHOOL)
STS SAHAG MESROB CHURCH
"F" AND 13TH STREETS
REEDLEY CA 93654

SACRAMENTO

(ARMENIAN SATURDAY SCHOOL)
ST JAMES CHURCH
3240 "B" ST
SACRAMENTO CA 95816

SAN DIEGO

(ARMENIAN SATURDAY SCHOOL)
ARMENIAN CHURCH OF SAN DIEGO
4473 30TH ST
SAN DIEGO CA 92116

SAN FRANCISCO

(ARMENIAN SATURDAY SCHOOL)
ST JOHN CHURCH
275 OLYMPIA WAY
SAN FRANCISCO CA 94131

SANTA MONICA

ARARAT EDUCATIONAL INSTITUTE W
1333 26TH ST
SANTA MONICA CA 90404

VAN NUYS

(ARMENIAN SATURDAY SCHOOL)
ST PETER CHURCH
17231 SHERMAN WAY
VAN NUYS CA 91406

MASSIS NURSERY SCHOOL
15024 BURBANK BLVD
VAN NUYS CA 91411

ST PETER A G B U ARMENIAN DAY SCHOOL DE
17231 SHERMAN WAY
VAN NUYS CA 91406

YETTEM

(ARMENIAN SATURDAY SCHOOL)
ST MARY CHURCH

PO BOX 367
YETTEM CA 93670

CONNECTICUT

HARTFORD

SAINT GEORGE ARMENIAN CHURCH
22 WHITE ST
HARTFORD CT 06114

NEW BRITAIN

ARMENIAN CHURCH OF HOLY RESURRECTION
1254 CORBIN AVE
NEW BRITAIN CT 06053

ST STEPHEN'S ARMENIAN SATURDAY SCHOOL W
167 TREMONT ST
NEW BRITAIN CT 06051

TRUMBULL

A R S ST NERSES SHNORHALI ARMENIAN SCHOOL W
15 CHATHAM DR
TRUMBULL CT 06611

FLORIDA

HIALEAH

SAINT JOHN THE BAPTIST ARMENIAN CHURCH
520 WEST 53 TERRACE
HIALEAH FL 33012

ILLINOIS

CHICAGO

DANIEL VAROUJAN ARMENIAN SATURDAY SCHOOL W
1353 WEST CATALPA ST
CHICAGO IL 60640

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
6700 WEST DIVERSEY AVE
CHICAGO IL 60635

GRANITE CITY

MESROBIAN ARMENIAN SATURDAY SCHOOL W
1732 MAPLE ST
GRANITE CITY IL 62040

WAUKEGAN

SAINT GEORGE ARMENIAN CHURCH
1015 MCAREE RD
WAUKEGAN IL 60085

WAUKEGAN ARMENIAN SATURDAY SCHOOL W
645 SO LEWIS AVE
WAUKEGAN IL 60085

WILLMETT

SAINT JAMES ARMENIAN CHURCH
1314 WILMETT AVENUE
WILLMETT IL 60091

MARYLAND

CHEVY CHASE

HAMASDEGH ARMENIAN SATURDAY SCHOOL W
4906 FLINT DR
CHEVY CHASE MD 20016

ROCKVILLE

SAINT MARY ARMENIAN CHURCH
YERETZGIN ANAHID KALAYDJIAN
5024 BATTIC AVE
ROCKVILLE MD 20853

MASSACHUSETT

CHELMSFORD

SAINTS VARTANANTZ ARMENIAN CHURCH
33 MILAND AVE
CHELMSFORD MA 01824

MASSACHUSETTS

HAVERHILL

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH

38 WEST LAND TERRACE
HAVERHILL MA 01830

INDIAN ORCHARD

ST GREGORY'S ARMENIAN LANGUAGE SATURDAY SCHOOL W
135 GOODWIN ST
INDIAN ORCHARD MA 01051

LONGMEADOW

SAINT JOHN THE DIVINE ARMENIAN CHURCH
233 ARDSLEY RD
LONGMEADOW MA 01106

METHUEN

HOLY CROSS ARMENIAN CHURCH
YERETZGIN VARTANOOSH AVAKIAN
2 ELMWOOD RD
METHUEN MA 018[illegible]4

NORTH ANDOVER

ST GREGORY ARMENIAN SCHOOL W
158 MAIN ST
NORTH ANDOVER MA 01845

WATERTOWN

A G B U ARMENIAN ELEMENTARY SCHOOL D
40 BELMONT ST
WATERTOWN MA 02172

AGBU ARMENIAN DAY SCHOOL
247 MT AUBURN ST
WATERTOWN MA 02172

HOLY TRINITY ARMENIAN APOSTOLIC
ARMENIAN CHURCH OF GREATER BOSTON
805 MOUNT AUBURN ST APT #51
WATERTOWN MASS 02172

SAINT JAMES ARMENIAN CHURCH
155 SCHOOL ST
WATERTOWN MA 02172

ST STEPHEN'S ARMENIAN SATURDAY SCHOOL W
38 ELTON AVE
WATERTOWN MA 02172

WORCESTER

ARMENIAN SCHOOL OF THE CHURCH OF OUR SAVIOR
87 SALISBURY ST
WORCESTER MA 01609

MICHIGAN

DEARBORN

A R S (ARMENIAN RELIEF SOCIETY) D
SARKIS ARMENIAN DAY SCHOOL
19310 FORD RD
DEARBORN MI 48128

A R S ZAVARIAN SATURDAY SCHOOL W
19310 FORD RD
DEARBORN MI 48128

ARMENIAN RELIEF SOCIETY DAY SCHOOL
19310 FORD RD
DEARBORN MI

SOUTHFIELD

A G B U ALEX MANOOGIAN SCHOOL)
22001 NORTHWESTERN HWY
SOUTHFIELD MI 48075

SAINT JOHN ARMENIAN CHURCH OF GREATER DETROIT
27300 FRANKLIN RD APT #524
SOUTHFIELD MI 48034

NEW JERSEY

ELBERON

SAINT MARY ARMENIAN CHURCH
VERY REV FATHER AVAK ASADOURIAN
1184 OCEAN AVE
PO BOX 63
ELBERON NJ 07740

HILLSDALE

SAINT LEON ARMENIAN CHURCH
9 BLUEFIELD CRT
HILLSDALE NJ 07642

LIVINGSTON

SAINT MARY ARMENIAN CHURCH
200 WEST MOUNT PLEASANT AVE
LIVINGSTON NJ 07039

MIDDLETOWN

ARA RAT ARMENIAN SCHOOL W
PO BOX 185
MIDDLETOWN NJ 07748

NEW MILFORD

ARMENIAN SCHOOL OF NEW JERSEY INC DE
817 RIVER RD
NEW MILFORD NJ 07646

RIDGEFIELD

NAREG ARMENIAN SATURDAY SCHOOL W
461 BERGEN BLVD
RIDGEFIELD NJ 07657

UNION CITY

MESROBIAN ARMENIAN SCHOOL WE
318 27TH ST
UNION CITY NJ 07087

WEST NEW YORK

SAINT THOMAS ARMENIAN CHURCH
217 60 ST
WEST NEW YORK NJ 07093

NEW YORK

BAYSIDE

HOLY MARTYRS ARMENIAN DAY SCHOOL
209-15 HORACE HARDING BLVD
BAYSIDE NY 11364

ST SARKIS ARMENIAN SATURDAY SCHOOL W
42 AVE & 213 ST
BAYSIDE NY 11361

BINGHAMTON

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
34 CHADWICK RD
BINGHAMTON NY 13903

CAMILLUS

SAINT PAUL ARMENIAN APOSTOLIC CHURCH
110 WINDING WAY
CAMILLUS NY 13031

FLUSHING

IRANIAN-ARMENIAN SATURDAY SCHOOL W
71-34 147TH ST
FLUSHING NY 11367

HARTSDALE

ST NERSEE ARMENIAN COMMUNITY SCHOOL
101 NORTH CENTRAL AVE
HARTSDALE NY 10530

HUNTINGTON

HOLY MARTYRS ARMENIAN LANGUAGE SCHOOL W
90 WOODCHUCK HOLLOW RD
HUNTINGTON NY 11743

LATHAM

SAINT PETER ARMENIAN CHURCH
6 DYKE RD
LATHAM NY 12180

NEW YORK

HOLY CROSS CHURCH OF ARMENIA
601 W 117 ST
NEW YORK NY 10033

NIAGARA FALLS

SAINT SARKIS ARMENIAN CHURCH
503 16TH ST
NIAGARA FALLS NY 14301

WOODSIDE

SAINT GREGORY THE ILLUMINATOR ARMENIAN CHURCH
60-11 BROADWAY APT 5V
WOODSIDE NY 11377

ST ILLUMINATOR'S ARMENIAN DAILY SCHOOL
69-23 47TH AVE
WOODSIDE NY 11377

ST ILLUMINATOR'S ARMENIAN SATURDAY SCHOOL W
69-23 47TH AVE
WOODSIDE NY 11377

YONKERS

ARMENIAN CHURCH OF WESTCHESTER
35 IROQUOIS RD
YONKERS NY 10710

OHIO

RICHMOND HEIGHTS

CLEVELAND A G B U ARMENIAN SCHOOL W
ST GREGORY OF NAREK PARISH
666 RICHMOND RD
RICHMOND HEIGHTS OH 44143

PENNSYLVANIA

LANSDALE

HOLY TRINITY ARMENIA CHURCH
136 HOLLY DR
LANSDALE PA 19446

LANSDOWNE

SAINT SAHAG AND SAINT MESROB ARMENIAN CHURCH
140 GLENTAY AVE
LANSDOWNE PA 19050

PHILADELPHIA

HAIGAZIAN ARMENIAN SCHOOL W
8701 RIDGE AVE
PHILADELPHIA PA 19128

RADNOR

ARMENIAN SISTERS ACADEMY D
440 UPPER GULPH RD
RADNOR PA 19087

WYNNEWOOD

ST SAHAG & ST MESROB ARMENIAN SCHOOL
630 CLOTHIER RD
WYNNEWOOD PA 19096

RHODE ISLAND

CRANSTON

SAINT SAHAG AND SAINT MESROB ARMENIAN CHURCH
156 PELLWOOD RD
CRANSTON RI 02920

PROVIDENCE

MOURAD ARMENIAN SCHOOL W
402 BROADWAY
PROVINCE RI 02902

VIRGINIA

MECHANICSVILLE

SAINT JAMES ARMENIAN CHURCH
5718 CLARK CIRCLE
MECHANICSVILLE VA 23226

RICHMOND

RICHMOND ARMENIAN SCHOOL WX
ST JAMES ARMENIAN CHURCH
834 PEPPER AVE
RICHMOND VA 23226

WISCONSIN

GREENFIELD

SAINT JOHN ARMENIAN CHURCH
7825 WEST LAYTON AVE
GREENFIELD WISCONSIN 53220

RACINE

A R S MARZBAD ARMENIAN SCHOOL W
4100 N NEWMAN RD
RACINE WI 53406

SAINT MSROB ARMENIAN CHURCH
6 PINEWOOD CRT
RACINE WI 53402

OHIO

CLEVELAND HEIGHTS

BENGALI CHILDREN'S SCHOOL
2180 OAKDALE RD
CLEVELAND HEIGHTS OH 44118

MICHIGAN

DEARBORN HEIGHTS

BULGARIAN LANGUAGE SCHOOLS
700 BEECH DALY RD
DEARBORN HEIGHTS MI 48127

GUAM

AGANA

ACADEMY OF OUR LADY OF GUAM
PO BOX 3070
AGANA GU 96910

BISHOP BAUMAGARTNER JR HIGH SCHOOL
PO BOX 394
AGANA GU 96910

CATHEDRAL GRADE SCHOOL DE
PO BOX 3070
AGANA GU 96910

FATHER DUENAS MEMORIAL DH
PO BOX FD
AGANA GU 96910

INFANT OF PRAGUE KINDERGARTEN
PO BOX 415
AGANA GU 96910

MARIA ARTERO KINDERGARTEN
PO BOX 3487
AGANA GU 96910

MERCY HEIGHTS KINDERGARTEN
PO BOX 3266
AGANA GU 96910

MT CARMEL SCHOOL
BOX 1474
AGANA GU 96910

SANTA BARBARA SCHOOL
BOX 3087
AGANA GU 96910

ST FRANCIS SCHOOL
BOX 668
AGANA GU 96910

SAIPAN

OUR LADY OF MT CARMEL DEH
PO BOX 668
SAIPAN GU 96950

TALOFOFO

NOTRE DAME HIGH SCHOOL
SAN MIGUEL ST
TALOFOFO GU 96914

TAMUNING

ST ANTHONY SCHOOL
PO BOX 6870-J
TAMUNING GU 96 11

MICHIGAN

GUAM

SAN VICENTE ELEMENTARY SCHOOL
PO BOX 21335
GUAM MI 96921

SAN VINCENTE MIDDLE SCHOOL
PO BOX 21335
GUAM MI 96921

CALIFORNIA

BAKERSFIELD

BAKERSFIELD CHUNG WAH SCHOOL
2128-0 ST
BAKERSFIELD CA 93301

BERKELEY

BERKELEY-EL CERRITO MANDARIN SCHOOL
1250 CAMPUS DR
BERKELEY CA 94708

CHINESE LANGUAGE INSTITUTE OF BERKELEY
1814 CEDAR ST
BERKELEY CA 94704

CAMARILLO

VENTURA COUNTY CHINESE SCHOOL
123 W LOOP DR
CAMARILLO CA 93010

CERRITOS

CERRITOS CHINESE SCHOOL OF CHINESE CULTURAL
ASSOCIATION OF SOUTHERN CALIFORNIA
11501 E BOX ST
CERRITOS CA 90701

CLAREMONT

POMONA VALLEY CHINESE SCHOOL W
2385 SAN BENITO CR
CLAREMONT CA 91711

CONCORD

CONTRA COSTA CHINESE SCHOOL
1723 BISHOP DR
CONCORD CA 94521

CUPERTINO

WEST VALLEY CHINESE LANGUAGE SCHOOL
10332 NOEL AVE
CUPERTINO CA 95014

FOSTER CITY

FOSTER CITY CHINESE SCHOOL
529 TRINIDAD LANE
FOSTER CITY CA 94404

FOUNTAIN VALLEY

CHINESE LANGUAGE AND CULTURAL
SCHOOL OF ORANGE BOUNTY
REINETTE LUM
11029 CAMELLIA
FOUNTAIN VALLEY CA 92708

FREMONT

CHINESE LANGUAGE CLASSES
FREMONT-NEWARK
3056 SURRY PL
FREMONT CA 94536

ORGANIZATION OF CHINESE AMERICANS W
2191 MOWRY AVE
SUITE 500-A
FREMONT CA 94538

FRESNO

FRESNO CHINESE LANGUAGE SCHOOL
CHINESE CONSOLIDATED BENEVOLENT ASSOCIATION
949 WATERMAN AVENUE
FRESNO CA 93706

HUNTINGTON

HUNTINGTON BEACH CHINESE SCHOOL
5172 MCFADDEN AVE
HUNTINGTON BEACH CA

IRVINE

IRVINE CHINESE SCHOOL
3700 CHAPARRAL AVE
IRVINE CA 92714

LAFAYETTE

DIABLO CHINESE SCHOOL LAFAYETTE
605 FRANCIS DR
LAFAYETTE CA 94549

LOS ANGELES

CHINESE CHILDREN AFTER DAY SCHOOL W
ACTIVITY CENTER
2945 EAGLE ROCK BLVD
LOS ANGELES CA 90065

CHINESE LANGUAGE SCHOOL OF SOUTHERN CALIFORNIA
3224 CORNITH AVE
LOS ANGELES CA 90066

LOS ANGELES MANDARIN SCHOOL
945 N BROADWAY
LOS ANGELES CA 90012

MANDARIN BAPTIST CHURCH W L A
CHINESE SCHOOL
1925 1/2 SAWTELLE BLVD
LOS ANGELES CA 90025

TRUE LIGHT PRESBYTERIAN CHURCH
TRUE LIGHT PRESBYTERIAN CHURCH CHINESE SCHOOL
2500 GRIFFIN AVE
LOS ANGELES CA 90031

MONTEREY PARK

LUTHERAN CHINESE SCHOOL
115 W NEWMARK AVE
MONTEREY PARK CA 91754

NORTHRIDGE

SAN FERNANDO VALLEY CHINESE SCHOOL
19438 PINE VALLEY AVE
NORTHRIDGE CA 91326

OAKLAND

OAKLAND CHINESE LANGUAGE SCHOOL
316-NINTH ST
OAKLAND CA 94607

PALO ALTO

THE PALO ALTO CHINESE SCHOOL
862 RICHARDSON COURT
PALO ALTO CA 94303

PIEDMONT

CHINESE CULTURAL EDUCATION ASSEN
25 WYNGARD
PIEDMONT CA 94611

REDONDO BEACH

SOUTH BAY CHINESE SCHOOL
850 INGLEWOOD AVE

REDONDO BEACH CA 90710

SACRAMENTO

SACRAMENTO CHINESE LANGUAGE SCHOOL
915-4TH ST
SACRAMENTO CA 95814

SALINAS

CONFUCIUS CHINESE SCHOOL
(JUNG WAH)
1 CALIFORNIA ST
SALINAS CA 93901

SAN DIEGO

CHUNG HWA SCHOOL OF SAN DIEGO INC
1750-47TH ST
SAN DIEGO CA 92102

SAN FRANCISCO

CHINESE BAPTIST CHURCH SCHOOL
10TH AVE & CABRILLO ST
SAN FRANCISCO CA 94118

CHINESE CENTRAL HIGH SCHOOL
829 STOCKTON ST
SAN FRANCISCO CA 94108

CHINESE SCHOOL
LUTHERAN HOLY SPIRIT CHURCH
1725 WASHINGTON ST
SAN FRANCISCO CA 94109

CUMBERLAND SCHOOL
865 JACKSON ST
SAN FRANCISCO CA 94133

HIP WO CHINESE LANGUAGE SCHOOL WE
1600 CLAY ST
SAN FRANCISCO CA 94109

KIN KUO SCHOOL
846 STOCKTON ST
SAN FRANCISCO CA 94108

NAM KUE SCHOOL
755 SACRAMENTO ST
SAN FRANCISCO CA 94108

SAN FRANCISCO CHINESE PARENT
COMMITTEE SCHOOL
843 STOCKTON ST
SAN FRANCISCO CA 94108

SAN FRANCISCO CHINESE SCHOOL
593 4TH AVENUE
SAN FRANCISCO CA 94118

ST MARY'S CHINESE SCHOOL
902 STOCKTON ST
SAN FRANCISCO CA 94108

WAH MEI SCHOOL (PRE-SCHOOL)
C/O CUMBERLAND PRESBYTERIAN CHURCH
865 JACKSON ST
SAN FRANCISCO CA 94113

SAN JOSE

SAN JOSE CHINESE LANGUAGE SCHOOL WE
1808 SCHOOLDALE DR
SAN JOSE CA 95124

SANTA CLARA

CACL CHINESE LANGUAGE SCHOOL
SAN JOSE
4653 MANTGRUM DR
SANTA CLARA CA

SO SAN FRANCISCO

NORTHERN PENINSULA CHINESE ASSOCIATION
CHINESE SCHOOL
2255 DURY WAY
SO SAN FRANCISCO CA 94080

NORTHERN PENINSULA CHINESE ASSOCIATION
CHINESE SCHOOL
2217 GREENDALE DR
SO SAN FRANCISCO CA 94080

STOCKTON

STOCKTON CHINESE LANGUAGE SCHOOL
212 E LAFAYETTE ST
STOCKTON CA 95202

THOUSAND OAKS

CONEJO VALLEY CHINESE SCHOOL
1025 OLD FARM ROAD
THOUSAND OAKS CA 91360

W COVINA

SAN GABRIEL VALLEY CHINESE SCHOOL
718 S AZUSA AVE
W COVINA CA 91791

WESTMINISTER

CHINESE SCHOOL OF CHINESE CULTURAL

ASSOCIATION OF SOUTHERN CALIFORNIA
13452 GRINNELL CIRCLE
WESTMINISTER CA 92683

CONNECTICUT

OLD GREENWICH

FAIRFIELD CUNTY CHINESE SCHOOL
38 MIDBROOK LANE
OLD GREENWICH CT 06870

DELAWARE

NEWARK

CHINESE SCHOOL
C S LIU
9 WHITE CLAY CRES
NEWARK DE

WILMINGTON

CHINESE SCHOOL OF DELAWARE
2209 REGAL DR
WILMINGTON DE 19810

DIST OF COLUMBIA

SILVER SPRINGS

CHINESE SCHOOL OF CHINESE CHRISTIAN
CHURCH OF GREATER WASHINGTON DC
106 SHAW AVE
SILVER SPRINGS MD 20904

HAWAII

HONOLULU

HOR CHU SCHOOL
1342 7TH AVE
HONOLULU HI 96816

KAI-WAH SCHOOL
1614 NUUANU AVE
HONOLULU HI 96817

MUN LUN SCHOOL
1290 MAUNAKEA ST
HONOLULU HI 96817

SUN YAT-SEN SCHOOL
301 N SCHOOL ST
HONOLULU HI 96817

TAI-KOONG SCHOOL
1680 KAICO DR
HONOLULU HI 96815

WAIANAE

WAIANAE SCHOOL
85-979 MILL ST
WAIANAE HI 96792

ILLINOIS

CHICAGO

CHINESE COMMUNITY CENTER
250 W 22ND PL
CHICAGO IL 60616

ST THERESE SCHOOL
CHICAGO ILL 60616

THE NEW YOUTH CENTER
239 CERMAK RD
CHICAGO IL 60616

239 CERMAK RD
CHICAGO IL 60616

HAZEL CREST

CHICAGO SOUTH SUBURBAN CHINESE SCHOOL
3406 SEINE CRT
HAZEL CREST IL 60429

SKOKI

CHINESE LANGUAGE SCHOOL
4723 GREENWOOD AVE
SKOKIE IL 60076

WHEATON

CHINESE SCHOOL
1462 GREENSBORO
WHEATON IL 60817

MARYLAND

BALTIMORE

CHINESE LANGUAGE SCHOOL OF BALTIMORE
(GRACE AND ST PETER'S CHURCH)
524 ANNESLIE RD
BALTIMORE MARYLAND 21212

COLUMBIA

CHINESE LANGUAGE SCHOOL OF COLUMBIA
5567 NETTLEBED CRT
COLUMBIA MD 21045

GAITHERSBURG

CHINESE SCHOOL
10629 SENECA SPRING WAY
GAITHERSBURG MD 20760

GERMANTOWN

GAITHERSBURG CHINESE SCHOOL
17131 BLACKROCK RD
GERMANTOWN MD 20767

LUTHERVILLE

CHINESE LANGUAGE SCHOOL OF
BALTIMORE (DUMBARTON JR HS)
1823 NOTRE DAME AVE
LTHERVILLE MD 21093

POTOMAC

POTOMAC CHINESE SCHOOL
9724 ELDWICK
POTOMAC MD 20854

SILVER SPRING

MEI-HWA CHINESE SCHOOL
10623 GATEWOOD AVE
SILVER SPRING MD 20903

MASSACHUSETTS

AMHERST

AMHERST CHINESE LANGUAGE CLASS
14 PEBBLE RIDGE RD
AMHERST MA 01002

BOSTON

CHINESE WUSHU RESEARCH INSTITUTE
95 BEACH ST
BOSTON MA 02111

KWONG KOW CHINESE SCHOOL
18 OXFORD ST
BOSTON MA 02111

QUINCY SCHOOL COMMUNITY COUNCIL SCHOOL
885 WASHINGTON ST
BOSTON MA 02111

BRIGHTON

CHINESE CULTURAL CENTER
5155 UNION ST
BRIGHTON MA

LEXINGTON

GREATER BOSTON CHINESE LANGUAGE SCHOOL
4 PAGE RD
LEXINGTON MA 02173

NEWTON

GREATER BOSTON CHINNSE LANGUAGE
SCHOOL-NEWTON BRANCH
21 JAMESON RD
NEWTON MA 02158

MICHIGAN

BLOOMFIELD TWP

CHINESE LANGUAGE SCHOOL OF GREATER DETROIT
7011 WHITE PINE DR
BLOOMFIELD TWP MI

OXFORD

CHINESE BILINGUAL/BICULTURAL PROGRAM
609 TANVIEW DR
OXFORD MI 4805

MIGHICAN

WEST BLOOMFIELD

CHINESE CULTURE CENTER
5181 TANGLEWOOD DR
WEST BLOOMFIELD MI 48033

NEW JERSEY

BELLEVILLE

SETON HALL CHINESE SCHOOL
193 FAIRWAY AVE
BELLEVILLE NJ 07109

CHERRY HILL

SOUTH JERSEY CHINESE SCHOOL
1017 HEARTWOOD DR
CHERRY HILL NJ 08003

EAST WINDSOR PLACE

CHINESE SCHOOL OF PRINCETON
14 TWIN RIVERS DR N
EAST WINDSOR PLACE NJ 08520

EDISON

MID-JERSEY CHINESE SCHOOL
22 WILK RD
EDISON NJ 08817

HOLMDEL

FREEHOLD CHINESE SCHOOL
2 WINDSOR TERRACE
HOLMDEL NJ 07733

KENDALL PARK

SOUTH BRUNSWICK CHINESE SCHOOL
59 OAKLEY DR
KENDALL PARK NJ 08824

LAWRENCEVILLE

CHINESE SCHOOL OF PRINCETON
39 PINE KNOLL DR

LAWRENCEVILLE NJ 08648

MAPLEWOOD

ESSEX CHINESE SCHOOL
20 NORTH CRESC
MAPLEWOOD NJ 07040

MARIBORO

CHINESE SCHOOL
11 BELAIRE RD
MARLBORO NJ 07746

RAMSEY

ROCKLAND CHINESE SCHOOL
16 BAKER COURT
RAMSEY NJ 07446

RANDOLPH

NORTH JERSEY CHINESE SCHOOL
28 FORES8 RD
RANDOLPH NJ 07801

WEST ORANGE

WEST ORANGE CHINESE SCHOOL
15 BUCKINGHAM RD
WEST ORANGE NJ 07052

WOODCLIFF LAKE

CHINESE SCHOOL OF ENGLEWOOD
64 WOODCREST DR
WOODCLIFFE LAKE NJ 07675

CHINESE SCHOOL OF ENGLEWOOD
64 WOODCREST DR
WOODCLIFF LAKE NJ 07675

NEW YORK

AMAWALK

CHINESE SCHOOL
R F D WATERGATE RD
AMAWALK NY 10501

BRONX

CHINESE LANGUAGE SCHOOL-FORDHAM UNIVERSITY
2257 UNIVERSITY AVE
BRONX NY 10468

CENTEREACH

STONEY BROOK CENTER FOR CHINESE LEARNING
37 STRATHMORE VILLAGE DR
CENTEREACH NY 11720

HASTINGS-ON-HUDSON

THE U N CHINESE SCHOOL
3 JORDAN RD
HASTINGS-ON-HUDSON NY

NEW YORK

ANNEX (ANN ENG'S SCHOOL)
195 WORTH ST
NEW YORK NY 10013

ANNEX (EUGENIA CHANG'S SCHOOL)
78 CATHERINE ST
NEW YORK NY 10038

CHINESE LANGUAGE SCHOOL
24 EAST 81 ST
NEW YORK NY

CHINESE LANGUAGE SCHOOL-COLUMBIA
UNIVERSITY
542 W 112 ST APT 105
NEW YORK NY 10025

CHINESE SCHOOL
SINO-AMERICAN AMITY
86 RIVERSIDE DR
NEW YORK NY

CHINESE SCHOOL
CHINESE INSTITUTE OF AMERICA
125 E 65 ST
NEW YORK NY

THE FIRST CHINESE PRESBYTERIAN
CHURCH TRI-LINGUAL PROJECT H S
61 HENRY ST
NEW YORK NY 10002

29 MOTT ST
NEW YORK NY 10013

ROCHESTER

CHINESE SCHOOL
95 EDGEMONT RD
ROCHESTER NY 14620

STATEN ISLAND

CHINESE SCHOOL OF STATEN ISLAND
515 SLOSSON AVE
STATEN ISLAND NY 10314

WAPPINGERS FALLS

MID-HUDSON CHINESE SCHOOL
110 OLD ENGLISH WAY
WAPPINGERS FALLS NY 12590

WHITE PLAINS

THE CHINESE LANGUAGE SCHOOL OF WESTCHESTER
5 ALBEMARLE RD
WHITE PLAINS NY 10605

YORKTOWN

YORKTOWN HEIGHTS CHINESE SCHOOL
PO BOX 52
YORKTOWN HEIGHTS NY 10598

OHIO

CLEVELAND HEIGHTS

CHINESE ACADEMY OF CLEVELAND W
NOBLE ROAD PRESBYTERIAN CHURCH
2780 NOBLE RD
CLEVELAND HEIGHTS OH 44121

DAYTON

CHINESE LANGUAGE SCHOOL OF DAYTON
ASSOCIATION OF CHINESE-AMERICANS
5361 RD COACH RD
DAYTON OH 45429

LYNDHURST

CHINESE ACADEMY OF CLEVELAND
4848 S SEDGEWICK RD
LYNDHURST OHIO 44124

TOLEDO

CHINESE SCHOOL OF GREATER TOLEDO
1687 PART FOREST DR
TOLEDO OH 43614

PENNSYLVANIA

EMMAUS

THE LEHIGH CHINESE SCHOOL
929 FRANKLIN ST
EMMAUS PA 18049

PHILADELPHIA

HOLY REDEEMER SCHOOL
PHILADELPHIA PA 19107

WESTCHESTER

CHINESE SCHOOL OF GREATER PHILADELPHIA
658 MARYDELL LANE
WESTCHESTER PA 19380

WYNNEWOOD

CHINESE SCHOOL
227 HEMLOCK RD
WYNNEWOOD PA 19096

VIRGINIA

ALEXANDRIA

MEI-HWA CHINESE SCHOOL OF THE
NORTHERN VIRGINIA CHINESE
CHRISTIAN CHURCH
3903 SULGRAVE DR
ALEXANDRIA VA 22309

RICHMOND

RICHMOND CHINESE SCHOOL
9251 REDBRIDGE RD
RICHMOND VA 23235

WISCONSIN

MADISON

MADISON CHINESE SCHOOL
6237 S HIGHLANDS
MADISON WI 53705

CALIFORNIA

SAN RAFAEL

MARIN CHINESE CULTURAL GROUP
CANTONESE SCHOOL
1786 LAS GALLINAS AVE
SAN RAFAEL CA 94903

CREOLE

NEW YORK

BROOKLYN

SAINT CATHERINE OF GENOA SCHOOL
870 ALBANY AVE
BROOKLYN NY 11203

CALIFORNIA

LOS ANGELES

CROATIAN SCHOOL
714 NORTH GRAND AVE
LOS ANGELES CA 90012

SAN JOSE

CROATIAN SCHOOL
901 LINCOLN AVE
SAN JOSE CA 95126

ILLINOIS

CHICAGO

CROATIAN SCHOOL
1628 W MORSE AVE
CHICAGO IL 60615

CROATIAN SCHOOL
2823 S PRINCETON AVE
CHICAGO IL 60616

CROATIAN SCHOOL
2864 E 96 ST
CHICAGO IL 60617

NORTH CHICAGO

CROATIAN SCHOOL
1102 SHERIDAN RD
NORTH CHICAGO IL 60064

MICHIGAN

DETROIT

CROATIAN SCHOOL
605 W 8 MILE RD
DETROIT MI 48203

NEW YORK

NEW YORK

NEW YORK

CROATIAN SCHOOL
502 W 41 ST
NEW YORK NY 10036

OHIO

CLEVELAND

CARDINAL STEPINAC CROATIAN LANGUAGE SCHOOL W
ST PAUL'S CROATIAN CHURCH AND SCHOOL
EAST FORTIETH AND ST CLAIR
CLEVELAND OH 44103

CARDINAL STERINAC CROATIAN LANGUAGE SCHOOL W
ST VITUS CHURCH ELEMENTARY SCHOOL
6200 GLASS AVE
CLEVELAND OHIO 44103

PENNSYLVANIA

SHARON

CROATIAN SCHOOL
804 IDAHO ST
SHARON PA 16147

WISCONSIN

MILWAUKEE

CROATIAN SCHOOL
917 N 49 ST
MILWAUKEE WI 53208

CZECH

ILLINOIS

CHICAGO

PATRONAT CESKE SVOBODOMYSLNE SKOLY
2659 S KARLOV AVE
CHICAGO IL

CICERO

CARDINAL BERAN SCHOOL W
C/O OUR LADY OF THE MOUNT SCHOOL
2414 S 61 AVE
CICERO IL

T G MASARYK CZECH SCHOOL
5701 WEST 22 PL
CICERO IL 60650

NEBRASKA

OMAHA

CZECH CLUB CLASSES WX
3908 "W" ST
OMAHA NE 69107

NEW YORK

NEW YORK

CZECH FREE SCHOOL OF NY WEH
321 E 73 ST
NEW YORK NY 10021

WOODSIDE

CZECH SCHOOL IN WINFIELD
72-01 43RD AVE
WOODSIDE NY 11377

SOUTH DAKOTA

TABOR

CZECH LANGUAGE SCHOOL
C/O THE CZECH HERITAGE PRESERVATION SOCIETY
TABOR SD

ILLINOIS

BROOKFIELD

PATRONAT CESKE SKOLY BROOKFIELD
3909-11 SOUTH PRAIRIE AVE
BROOKFIELD IL 60513

MINNESOTA

TYLER

DANEBOD FOLK SCHOOL
TYLER MI 56178

CALIFORNIA

SANTA CLARA

SAN FRANCISCO ESTONIAN SCHOOL
2221 MENZEL PL
SANTA CLARA CA 95050

SEPULVEDA

LOS ANGELES ESTONIAN SCHOOL
16449 DEARBORN ST
SEPULVEDA CA 91343

CONNECTICUT

MANCHESTER

CONNECTICUT ESTONIAN SCHOOL WEH
16 ELDRIDGE ST
MANCHESTER CT 06040

ILLINOIS

PRAIRIE VIEW

ESTONIAN HOUSE WE
PO BOX 95
PRAIRIE VIEW IL 60059

MARYLAND

BALTIMORE

BALTIMORE ESTONIAN SCHOOL W
1932 BELAIR RD
BALTIMORE MD 21213

MASSACHUSETTS

BRIDGEWATER

BOSTON ESTONIAN SCHOOL WE
293 LAUREL ST
BRIDGEWATER MA 02324

NEW JERSEY

BRIDGETON

SEABROOK ESTONIAN SCHOOL WE
68 CEDARBROOK AVE
BRIDGETON NJ 08302

LAKEWOOD

LAKEWOOD ESTONIAN SCHOOL WE
PO BOX 616
LAKEWOOD NJ 08701

NEW YORK

BALLSTON SPA

ALBANY-SCHENECTADY ESTONIAN SCHOOL
R D 2 DAVIL'S LANE
BALLSTON SPA NY 12020

BUFFALO

BUFFALO ESTONIAN SCHOOL
622 KINGS HWY
BUFFALO NY 14226

E MEADOW

LONG ISLAND ESTONIAN SCHOOL
2560 6TH AVE
E MEADOW NY 11554

NEW YORK

NEW YORK ESTONIAN SCHOOL WE
243 E 34 ST
NEW YORK NY 10016

WASHINGTON

SEATTLE

ST GEORGE SCHOOL
SEATTLE WA 98108

VIRGINIA

ALEXANDRIA

FILIPINO SCHOOL
PHILIPPINE-AMERICANS FOR COMMUNITY
ACTION AND DEVELOPMENTS D C
9323 OLD MT VERNON RD
ALEXANDRIA VA 22309

MINNESOTA

MOORHEAD

CONCORDIA COLEEGE
MOORHEAD MI

WISCONSIN

MILWAUKEE

FINNISH AMERICAN SOCIETY
6901 N IRONWOOD LANE
MILWAUKEE WI 53217

ARIZONA

FT SMITH

FIRST LUTHERAN SCHOOL
2407 MASSARD RD
FT SMITH AZ 72901

CALIFORNIA

BERKELEY

ECOLE BILINGUE (EAST BAY FRENCH-AMERICAN SCHOOL)
1009 HEINZ ST
BERKELEY CA 94710

LOS ANGELES

LE LYCEE FRANCAIS DE LOS ANGELES DEH
3261 OVERLAND AVE
W LOS ANGELES CA 90034

SAN FRANCISCO

ECOLE BILINGUE FRANCO-AMERICAINE DE
SAN FRANCISCO
940 GROVE ST
SAN FRANCISCO CA 94117

FRENCH-AMERICAN BILINGUAL SCHOOL DEH
55 LAGUNA ST
SAN FRANCISCO CA 94114

LYCEE FRANCAIS DE SAN FRANCISCO DEH
834 28TH AVE
SAN FRANCISCO CA 94121

COLORADO

DENVER

DENVER INTERNATIONAL SCHOOL DE
4101 EAST HAMPDEN AVE
DENVER CO 80222

FLORIDA

HOLLYWOOD

HOLLYWOOD

ST MARK LUTHERAN SCHOOL
502 N 28 AVE
HOLLYWOOD FL 33020

TAMPA

HOLY TRINITY LUTHERAN SCHOOL DE
3712 EL PRADO BLVD
TAMPA FL 33609

LOUISIANA

MOREAUVILLE

SACRED HEART SCHOOL
MOREAUVILLE LA 71355

NEW ORLEANS

OUR LADY OF THE ROSARY
NEWORLEANS LA 70119

PLAQUEMINE

ST JOHN HIGH SCHOOL
PLAQUEMINE LA 70764

VILLE PLATTE

SACRED HEART ELEMENTARY
VILLE PLATTE LA 70586

LOUISIANNA

GRAD COTEAU

ST PETER CLAVER HIGH SCHOOL
GRAND COTEAU LA 70541

MAINE

LEWISTON

L'ECOLE ANDROSCOGGIN
153 HORTON ST
LEWISTON ME 04240

SABATTUS

OUR LADY OF THE ROSARY SCHOOL
SABATTUS ME 04280

MARYLAND

BETHESDA

ECOLE INTERNATIONALE FRANCAISE
9600 FOREST RD
BETHESDA MARYLAND 20014

MASSACHUSETTS

BROCKTON

SACRED HEART SCHOOL
26 SYLVESTER ST
BROCKTON MA 02402

CAMBRIDGE

ECOLE BILINGUE DE BOSTON
145 BRATTLE ST
CAMBRIDGE MA 02138

CHICOPEE

ASSUMPTION SCHOOL
120 SPRINGFIELD ST
CHICOPEE MA 01013

ST GEORGE SCHOOL
33 MAPLE ST
CHICOPEE MA 01020

ST JOAN OF ARC SCHOOL
587 GRATTAN ST
CHICOPEE MA 01020

FALL RIVER

ST ANNE'S SCHOOL
240 FOREST ST
FALL RIVER MA 02721

HOLYOKE

OUR LADY OF PERPETUAL HELP SCHOOL
261 CHESTNUT ST
HOLYOKE MA 01040

LOWELL

ST JOSEPH ELEMENTARY SCHOOL
517 MOODY ST
LOWELL MA 01854

68 DRACOT ST E
LOWELL MA 01854

LYNN

ST JEAN BAPTISTE SCHOOL E
25 ENDICOTT ST
LYNN MA 01902

MILLBURY

ASSUMPTION SCHOOL
MILLBURY MA 01527

NEW BEDFORD

ST ANTHONY ELEMENTARY SCHOOL
106 BULLARD ST
NEW BEDFORD MA 02746

NEWTON

ST JOHN THE EVANGELIST SCHOOL E
251 WATERTOWN ST
NEWTON MA 02158

PRIDES CROSSING

ECOLE BILINGUE DE BEVERLY
PO BOX 172
PRIDES CROSSING MA 01965

SPRINGFIELD

ST JOSEPH ST THOMAS AQUINAS SCHOOL DE
1259 E COLUMBUS AVE
SPRINGFIELD MASS 01105

ST JOHN THE BAPTIST

17 HUBBARD ST SCHOOL
LUDLON MA 01056

WEBSTER

ST ANNE SCHOOL
DAY ST
WEBSTER MA 01570

E

MICHIGAN

DETROIT

THE CITY SCHOOL OF DETROIT
20400 LIVERNOIS
DETROIT MI 48221

MINNESOTA

DULUTH

HOLY ROSARY SCHOOL
DULUTH MN 55812

MISSISSIPPI

LAUREL

ST JOHN'S DAY SCHOOL
LAUREL MS 39440

NEW YORK

BROOKLYN

SAINT AGNES SEMINARY
2221 AVE R
BROOKLYN NY 11229

SAINT ANGELA HALL
292 WASHINGTON AVE
BROOKLYN NY 11205

SAINT THOMAS AQUINAS SCHOOL BOYS DEPARTMENT
1501 HENDRICKSON ST
BROOKLYN NY 11234

VISITATION ACADEMY
RIDGE BOULEVARD & 89 ST
BROOKLYN NY 11209

CAMBRIA

SACRED HEART SCHOOL
115-50 - 221 ST
CAMBRIA HEIGHTS NY 11411

FILUSHING

SAINT MEL SCHOOL
154-24 26TH AVE
FILUSHING NY 11354

NEW YORK

LYCEE FRANCAIS DE NY
3 E 95 ST
NEW YORK NY 10028

LYCEUM KENNEDY
18 E 71 ST
NEW YORK NY

THE FLEMING SCHOOL
35 E 62 ST
NEW YORK NY

PLATTSBURGH

SIBLEY SCHOOL (EDUCATIONAL RESEARCH & DE
DEMONSTRATION CENTER)
PLATTSBURGH STATE UNIVERSITY COLLEGE
PLATTSBURGH NY 12901

OHIO

CINCINNATI

CINCINNATI PUBLIC SCHOOLS EDUCATION CENTER
230 E NINTH ST
CINCINNATI OH 45202

PENNSYLVANIA

PHILADELPHIA

IMMACULATE HEART OF MARY SCHOOL
PHILADELPHIA PA 19128

SAINT TIMOTHY SCHOOL
PHILADELPHIA PA 19149

PITTSBURGH

ASSUMPTON SCHOOL
PITTSBURGH PA 15202

SOUTH DAKOTA

SIOUX FALLS

ALL SAINTS SCHOOL
SIOUX FALLS SD 57101

TENNESSEE

MEMPHIS

THE FRADY SCHOOL INC
MEMPHIS TN 38116

TEXAS

HOUSTON

ECOLE FRANCAISE DE HOUSTON
874 YORKCHESTER
HOUSTON TX 77079

MASSACHUSETTS

SOMERVILLE

ST ANTHONY ELEMENTARY SCHOOL
480 SOMERVILLE AVE
SOMERVILLE MA 02143

ILLINOIS

CHICAGO

IMMACULATA HIGH SCHOOL
640 W IRVING PARK RD
CHICAGO IL 60613

FLORIDA

PALM BAY

ST JOSEPH'S CATHOLIC SCHOOL
PALM BAY FL 32905

NEW JERSEY

RIVER EDGE

ST PETER THE APOSTLE SCHOOL
431 FIFTH AVENUE
RIVER EDGE NJ 07661

NEW YORK

BRONX

OUR SAVIOR LUTHERAN SCHOOL
1734 WILLIAMSBRIDGE RD
BRONX NY 10461

MINEOLA

NASSAU LUTHERAN SCHOOL
155 WASHINGTON AVE
MINEOLA LONG ISLAND NY 11501

CONNECTICUT

WINSTED

VILLA FERRETTI MONTESSORI SCHOOL
ROUTE 263 WINCHESTER RD
WINSTED CT 06098

ALABAMA

HUNTSVILLE

HUNTSVILLE ACHIEVEMENT SCHOOL
HUNTSVILLE AL 35801

CALIFORNIA

ANAHEIM

GERMAN SCHOOL OF ANAHEIM
1426 E CORTNEY PL
ANAHEIM CA 92805

PRINCE OF PEACE LUTHERAN SCHOOL
1421 W BALL RD
ANAHEIM CA 92802

CANOGA PARK

GERMAN SCHOOL OF CANOGA PARK
8134 RUDNICK AVE
CANOGA PARK CA 91304

DOWNEY

GERMAN SCHOOL OF DOWNEY
7856 DALEN
DOWNEY CA 90242

FREMONT

GERMAN LANGUAGE AND CULTURE CLUB
PO BOX 186
FREMONT CA 94537

HAWTHORNE

GERMAN LANGUAGE SCHOOL OF INGLEWOOD
4071 W 132ND ST
HAWTHORNE CA 90250

HUNTINGTON BEACH

GERMAN SCHOOL OF HUNTINGTON BEACH
17521 STILL HARBOR
HUNTINGTON BEACH CA 92647

LA CANADA

GERMAN-AMERICAN SCHOOL OF EAGLE ROCK W
1735 FAIRMOUNT AVE
LA CANADA CA 91011

LONG BEACH

BETHANY LUTHERAN SCHOOL
5100 ARBOR RD
LONG BEACH CA 90808

GERMAN-AMERICAN SCHOOL OF LONG BEACH WE
441 LAURINDA AVE
LONG BEACH CA 90803

LOS ANGELES

GERMAN-AMERICAN SCHOOL OF PACIFIC PALISADES W
4519 LOS FELIZ BLVD #209
LOS ANGELES CA 90027

NAPA

ST JOHN LUTHERAN SCHOOL
3521 LINDA VISTA AVE
NAPA CA 94558

OAKLAND

GERMAN SCHOOL OF THE EAST BAY
PO BOX 26
OAKLAND CA 94604

PALO ALTO

GERMAN-AMERICAN SCHOOL OF PALO ALTO
PO BOX 1296
PALO ALTO CA 94302

RANCHO PALOS VERDES

GERMAN SCHOOL OF TORRANCE
26554 BASSWOOD AVE
RANCHO PALOS VERDES CA 90274

REDLANDS

GERMAN SCHOOL OF REDLANDS

678 CENTER CREST DR
REDLANDS CA 92373

REDWOOD

REDEEMER LUTHERAN SCHOOL
468 GRAND ST
REDWOOD CITY CA 94062

REDWOOD CITY

GERMAN SCHOOL OF THE MID-PENINSULA INC WEX
PO BOX 5545
REDWOOD CITY CA 94063

RIVERSIDE

GERMAN SCHOOL OF RIVERSIDE
6170 DEL RAY CT
RIVERSIDE CA 92506

IMMANUEL LUTHERAN SCHOOL
5545 ALESSANDRO BLVD
RIVERSIDE CA 92506

SAN CLEMENTE

GERMAN SCHOOL OF SOUTH LAGUNA
301 CALLE NEBLINA
SAN CLEMENTE CA 92672

SAN DIEGO

GERMAN SCHOOL OF SAN DIEGO
4696 ESTHER ST
SAN DIEGO CA 92115

ST PAUL LUTHERAN SCHOOL
1376 FELSPAR
SAN DIEGO CA 92109

SAN FRANCISCO

GERMAN SCHOOL OF SAN FRANCISCO
1384 PORTOLA DR
SAN FRANCISCO CA 94127

SAN JOSE

SOUTH BAY DEUTSCHER SCHULVEREIN INC
PO BOX 24235
SAN JOSE CA 95154

SAN RAFAEL

DEUTSCHE SCHULVEREIN-MARIN
PO BOX 4172
SAN RAFAEL CA 94903

SANTA BARBARA

GERMAN SCHOOL OF SANTA BARBARA
1130 SUMMIT RD
SANTA BARBARA CA 93108

STOCKTON

GERMAN SATURDAY SCHOOL OF STOCKTON W
PO BOX 4202
STOCKTON CA 95204

TEMPLE CITY

GERMAN SCHOOL OF TEMPLE CITY
6047 N HART AVE
TEMPLE CITY CA 91780

TORRANCE

GERMAN SCHOOL OF ALPINE VILLAGE X
496 GARNET ST
TORRANCE CA 90504

UPLAND

GERMAN SCHOOL OF ONTARIO
223 WEST 11TH ST
UPLAND CA 91786

VACAVILLE

GERMAN SCHOOL OF FAIRFIELD
618 CRESTVIEW DR
VACAVILLE CA 95688

VENICE

FIRST LUTHERAN SCHOOL
815 VENICE BLVD
VENICE CA 90291

WEST COVINA

GERMAN SCHOOL OF HACIENDA HEIGHTS
3511 FLEMINGTON DR
WEST COVINA CA 91792

WESTLAKE VILLAGE

GERMAN SCHOOL OF THOUSAND OAKS
1766 BOWCLIFFE TERRACE
WESTLAKE VILLAGE CA 91361

WESTMINSTER

GERMAN SCHOOL OF HUNTINGTON BEACH
5262 SOMERSET ST
WESTMINSTER CA 92683

COLORADO

DENVER

EDELWEIB CLUB-TEV-GERMAN LANGUAGE CLUB
938 JERSEY
DENVER CO 80220

FAITH LUTHERAN SCHOOL
4780 ELIOT ST
DENVER CO 80211

CONNECTICUT

DANBURY

INDEPENDENT GERMAN LANGUAGE SCHOOL
OF SOUTHERN CONNECTICUT
154 MIDDLE RIVER RD
DANBURY CT 06801

NORFOLK

DEER SPRING SCHOOL
NORFOLK CT 06058

ILLINOIS

AURORA

32 WHITNEY WAY
AURORA IL 60538

CHICAGO

GERMAN LANGUAGE SCHOOL
6549 NATOMA
CHICAGO IL 60631

THE GERMAN AMERICAN NATIONAL
CONGRESS GERMAN SCHOOL
4740 N WESTERN AVE
CHICAGO IL 60625

EVANSTON

BETHLEHEM LUTHERAN SCHOOL
1510 LAKE ST
EVANSTON IL 60201

HINDSDALE

ZION LUTHERAN SCHOOL
125 S VINE ST
HINDSDALE IL 60521

NORTHBROOK

DANK - LANGUAGE SCHOOL W
1344 SOUTHWIND DR
NORTHBROOK IL 60062

3639 RUSSETT LN
NORTHBROOK (GLENVIEW) IL 60062

PARK RIDGE

1237 S GROVE
PARK RIDGE (CHICAGO) IL 60068

SULLIVAN

JONATHAN CREEK PAROCHIAL SCHOOL
SULLIVAN IL 61951

INDIANA

INDIANAPOLIS

CALVARY LUTHERAN SCHOOL
6111 SHELBY ST
INDIANAPOLIS IN 46227

IOWA

CEDAR RAPIDS

TRINITY LUTHERAN SCHOOL
1361 'TH AVE SW
CEDAR RAPIDS IA 52404

SIOUX CITY

ST APUL LUTHERAN SCHOOL
614 JENNINGS ST
SIOUX CITY IA 51105

MARYLAND

POTOMAC

DEUTSCHE SCHULE
8617 CHATEAU DR
POTOMAC MD 20854

DEUTSCHE SCHULE WASHINGTON DC
944 LOGAN DR
POTOMAC MARYLAND 20854

MICHIGAN

ANN ARBOR

ST PAUL LUTHERAN SCHOOL
495 EARHART RD
ANN ARBOR MI 48105

DETROIT

BETHLEHEM LUTHERAN SCHOOL
E 3510 EOUTA DR
DETORIT MI 48209

EAST DETROIT

DEUTSCHE SONNABENDSCHULE WE
15531 NORTH PARK
E DETROIT MICHIGAN 48021

ST PETER'S LUTHERAN SCHOOL
23000 GRATIOT AVE
E DETROIT MI 48021

SEBEWAING

IMMANUEL LUTHERAN SCHOOL
612 E BAY ST
SEBEWAING MI 48759

WARDEN

WARDEN

GERMAN LANGUAGE SCHOOL
30162 VALENTI DR
WARREN MI 48213

WARREN

CARPATHIA SONNABENSCHULE
7592 REPUBLIC
WARREN MI 48091

SONNABENDSCHULE NOLTE
30730 FREDA
WARREN MI 48093

MINNESOTA

COLLEGEVILLE

ST JOHN'S PREPARATORY SCHOOL
COLLEGEVILLE MN 56321

MISSOURI

KANSAS CITY

CALVARY LUTHERAN SCHOOL
7500 OAK ST
KANSAS CITY MO 64114

NEBRASKA

YORK

EMMANUEL LUTHERAN SCHOOL
9TH & BEAVER
YORK NE 68467

NEVADA

LAS VEGAS

GERMAN-AMERICAN SOCIAL CLUB OF
NEVADA GERMAN LANGUAGE CLUB
3213 CONTESA CIRCLE
LAS VEGAS NV 89101

NEW JERSEY

DOVER

DEUTSCHE SCHULE UND GESANGSVEREIN INC
GERMANIA PARK
PO BOX 533
DOVER NJ 07801

MIDDLESEX

DEUTSCHE SPRACHSCHULE OF CENTRAL NEW JERSEY INC
PO BOX 185
MIDDLESEX NJ 08846

MONTVALE

GERMAN LANGUAGE INSTRUCTION X
MERCEDES BENZ OF NORTH AMERICA INC
1 MERCEDES DR
MONTVALE NJ 07645

MORRIS PLAINS

GERMAN LANGUAGE SCHOOL OF MORRIS COUNTY INC
PO BOX 443
MORRIS PLAINS NJ 07950

NORTH BERGEN

NORTHERN NEW JERSEY SCHOOL OF THE
GERMAN LANGUAGE
GERMAN EDUCATION SOCIETY
SCHUETZEN PARK
3167 KENNEDY BLVD
N BERGEN NJ 07047

TRENTON

DEUTSCHE WOCHENENDSCHULE YARDVILLE NJ
DANUBE SWABIAN ASSOCIATION INC
127 ROUTE 156
TRENTON NJ 08620

GERMAN LANGUAGE SCHOOL
20 UNCLE PETE'S RD
TRENTON NJ 08691

UNION

DEUTSCHE SPRACHSCHULE INC
FARCHER'S GROVE
SPRINFIELD RD
UNION NJ 07083

WESTWOOD

DEUTSCHE SPRACHSCHULE
GERMAN CULTURAL SOCIETY INC
1154 WASHINGTON AVE
WESTWOOD NJ 07675

NEW YORK

BROOKLYN HEIGHTS

DEUTSCHE SONNTAGSSCHULE
DEUTSCHE EV-LUTH ZIONS-GEMEINDE BROOKLYN
125-131 HENRY ST
BROOKLYN HEIGHTS NY

FLUSHING

GERMAN LANGUAGE SCHOOL
75-39 185TH ST
FLUSHING NY 11366

KINGSTON

DEUTSCHE SPRACHSCHULE
STEUBEN SOCIETY OF AMERICA
V F W BOX 762 U P T
KINGSTON NY 12401

RIDGEWOOD QUEENS

GERMAN SCHOOL
GERMAN AMERICAN SCHOOL ASSOCIATION
70-01 FRESH POND RD
RIDGEWOOD QUEENS NY 11227

RIVERDALE

DEUTSCHE SPRACHSCHULE NEW YORK INC
6030 SPENCER AVE
RIVERDALE NY 10471

ROCHESTER

WOCHENEND-SPRACHSCHULE
DANUBIA GERMAN SOCIETY INC
319 AMES ST
ROCHESTER NY 14611

SELDEN

DEUTSCHE SCHULE OF LONG ISLAND
32 RULAND RD
SEDEN NY 11784

WEST HENRIETTA

GERMAN LANGUAGE SCHOOL
41 PINON DR
W HENRIETTA NY 61201

WHITE PLAINS

GERMAN LANGUAGE SCHOOL
STEUBEN SOCIETY OF AMERICA
SPRACHSCHULE DIVISION
3 CARHART AVE EDUCATIONAL BLDG
WHITE PLAINS NY 10605

WOODSIDE

GERMAN SCHOOL
DEUTSCHE IMMANUEL - BAPTISTEN KIRCHE
68-10 31 AVE
WOODSIDE NY

NORTH CAROLINA

CHARLOTTE

DEUTSCHE SCHULE CHARLOTTE W
701 LANSDOWNE RD
CHARLOTTE NC 28211

OH

CINCINNATI

THE TRI-STATE GERMAN-AMERICAN W
SCHOOL SOCIETY OF CINCINNATI
117 LYON ST
CINCINNATI OH 45219

OHIO

CLEVELAND

CLEVELAND

SEUTSCHE SPRACHSCHULE-GERMAN
LANGUAGE SCHOOL
3580 W 140 ST
CLEVELAND OH 44111

EUCLID

BETHLEHEM LUTHERAN SCHOOL
24490 EUCLID AVE
EUCLID OH 44117

N ELYRIA

ST JOHN LUTHERAN SCHOOL
1140 W RIVER RD
N ELYRIA OH 44030

TALLMADGE

GERMAN LANGUAGE SCHOOL
393 SMITH DR
TALLMADGE OH 44278

WILLOUGHBY

GERMAN LANGUAGE SCHOOL
ANDREWS SCHOOL
38588 MENTOR AVE
WILLOUGHBY OHIO 44094

YOUNGSTOWN

ST DOMINIC SCHOOL
YOUNGSTOWN OH 44507

OREGON

PORTLAND

PORTLAND GERMAN LANGUAGE LANGUAGE SCHOOL
6758 SW HAMILTON CT
PORTLAND OR 97225

PENNSYLVANIA

ELLWOOD CITY

ALLIANCE OF TRANSSILVANIAN SAXON & GERMAN SCHOOL WX
85 PITTSBURGH CIRCLE
ELLWOOD CITY PA 16117

PENNSBURG

GERMAN LANGUAGE SCHOOL
RD 1 BOX 103A FINNLAND RD
PENNSBURG PA 18073

PHILADELPHIA

DANUBIA DEUTSCHER SCHULVEREIN INC
802 SELMA ST
PHILADELPHIA PA 19116

DEUTSCHE SPRACHSCHULE DER TABOR
LUTHERAN CHURCH
ROOSEVELT BLVD & MASCHER ST
PHILADELPHIA PA 19120

DEUTSCHER SONNTAESCHULVEREIN
1828 MOWER ST
PHILADELPHIA PA 19152

READING

DEUTSCHE SPRACHSCHULE
READING LIEDERKRANZ INC
834-36 CHESTNUT ST
READING PA 19602

SOMERTON

DEUTSCHE SPRACHSCHULE DER
IMMANUEL EVANGELICAL LUTHERAN CHURCH
SOUTHAMPTON AND WORTHINGTON RD
SOMERTON PHILADELPHIA PA 19116

TENNESEE

MONTEREY

OVERTON COUNTY PAROCHIAL
MONTEREY TN 38574

TEXAS

AUSTIN

HOPE LUTHERAN SCHOOL
6414 N HAMPTON
AUSTIN TX 78723

CORPUS CHRISTT

TRINITY LUTHERAN SCHOOL
806 LOUISIANA
CORPUS CHRISTT TX 78404

EL PASO

DEUTSCHE SCHULE
PO BOX 60
EL PASO TX

FORT BLISS

GERMAN SCHOOL FOR CHILDREN
PO BOX 60-1560 BUILDING 512A
FORT BLISS TX 79916

HOUSTON

DEUTSCHE SONNABENDSCHULE HOUSTON
1107 ASHFORD PARKWAY
HOUSTON TEXAS 77077

SHEPPARD

DEUTSCHE SCHULE
SHEPPARD TX

WASHINGTON

BELLEVUE

EASTSIDE GERMAN LANGUAGE SCHOOL WE
14627 SE 41ST
BELLLVUE WA 98006

SEATTLE

DEUTSCHE SPRACHSCHULE FOR KINDER IN SEATTLE
11245 - 12TH S
SEATTLE WA 98168

EDMONDS GERMAN LANGUAGE SCHOOL
1408 N W 108TH PL
SEATTLE WA 98177

TACOMA

TACOMA GERMAN LANGUAGE SCHOOL
2215 N UNION AVE
TACOMA WA 98406

WISCONSIN

MILWAUKEE

D A N K GERMAN SCHOOL WE
2940 S 84TH ST
MILWAUKEE WI 53227

SHEBOYGAN

TRINITY LUTHERAN SCHOOL
824 WISCONSIN AVE
SHEBOYGAN WI 53081

CALIFORNIA

INGLEWOOD

GOOD SHEPHERD LUTHERAN SCHOOL
9015 MAPLE AVE
INGLEWOOD CA 90301

IOWA

BETTENDORF

ST KATHERINES/ST MARKS SCHOOL
BETTENDORF IA 52722

NEBRASKA

SEWARD

ST JOHN LUTHERAN SCHOOL
877 N COLUMBIA AVE
SEWARD NE 68434

OHIO

CLEVELAND HEIGHTS

SCHOOL FOR INDIAN LANGUAGES AND CULTURE
FIRST LUTHERAN CHURCH
2419 EUCLID HEIGHTS BLVD
CLEVELAND HEIGHTS OH 44106

CALIFORNIA

ALAMEDA

HUNGARIAN SCHOOL
1932 OTIS DR
ALAMEDA CA 94501

HOLLYWOOD

HUNGARIAN SCHOOL
751 CRENSHAW BLVD
HOLLYWOOD CA 90005

LOS ANGELES

ST STEPHENS HUNGARIAN SCHOOL WE
3705 WOODLAWN AVE
LOS ANGELES CA 90011

ONTARIO

HUNGARIAN SCHOOL
1053 E SIXTH ST
ONTARIO CA 91762

CONNECTICUT

BRIDGEPORT

HUNGARIAN SCHOOL
963 LAUREL AVE
BRIDGEPORT CT 06604

DANBURY

HUNGARIAN SCHOOL
-02 CRESWOOD RD
DANBURY CT 06810

FAIRFIELD

HUNGARIAN SCHOOL
79 BIRCHWOOD DR
FAIRFIELD CT 06430

DIST OF COLUMTIA

WASHINGTON

HUNGARIAN SCHOOL
3043 15TH ST NW
WASHINGTON DC 20009

ILLINOIS

CHICAGO

HUNGARIAN SCHOOL
ST STEPHEN RC CHURCH
2015 W AUGUSTA BLVD
CHICAGO IL 60622

TULIPANOS LADA
3313 N CLARK ST
CHICAGO IL 60657

GLEN ELLYN

HUNGARIAN SCOUT TROOP #19 SCHOOL WE
60 N MAIN ST
GLEN ELLYN IL 60137

LOUISIANA

ALBANY

ALBANY ELEMENTARY SCHOOL
ALBANY LA 70711

NEW ORLEANS

HUNGARIAN SCHOOL
2511 CARROLLTON AVE
NEW ORLEANS LA 70118

MASSACHUSETTS

BROOKLIN

HUNGARIAN SCHOOL
1463 BEACON ST
BROOKLINE MA 02146

NORWOOD

HUNGARIAN SCHOOL FUND IN BOSTON
PO BOX 602
NORWOOD MA 02062

MICHIGAN

ALLEN PARK

HUNGARIAN SCHOOL
18700 MIDWAY
ALLEN PARK MI 48108

DETROIT-DELRAY

HUNGARIAN SCHOOL
HOLY CROSS RC CHURCH
8423 SOUTH ST
DETROIT-DELRAY MI 48209

NEW JERSEY

COLONIA

HUNGARIAN SCHOOL-LINDEN NJ
50 WASHINGTON AVENUE
COLONIA NJ 07067

GARFIELD

HUNGARIAN SCHOOL
HUNGARIAN SCOUTS ASSOCIATION
PO BOX 68
GARFIELD NJ 07026

NEW BRUNSWICK

HUNGARIAN SATURDAY CLASSES
HUNGARIAN ALUMNI ASSOCIATION
PO BOX 174
NEW BRUNSWICK NJ 08903

ST LADISLAUS SCHOOL MINDSZENTY SQ DE
215 SOMERSET ST
NEW BRUNSWICK NJ 08901

SZECHENYI HUNGARIAN SCHOOL
179 SOMERSET ST
NEW BRUNSWICK NJ 08901

PASSAIC

HUNGARIAN SCHOOL OF THE SISTERS CHURCHES W
220 FOURTH ST
PASSAIC NJ 07055

NEW YORK

FOREST HILLS

MRS ELVIRA VINCZE
108-02 METROPOLITAN AVE
FOREST HILLS NY 11375

NEW YORK

HUNGARIAN COURSE
HUNGARIAN CULTURE CLUB
130 E 16 ST
NEW YORK NY 10003

MRS JOZSEF KORBL
41-30 46TH ST
NEW YORK NY 11104

WHITE PLAINS

HUNGARIAN CLASSES
48 STERLING AVE
WHITE PLAINS NY 10600

YONKERS

HUNGARIAN SCHOOL COMMITTEE
100 DEHAVEN DR
YONKERS NY 10703

OHIO

AKRON

HUNGARIAN SCHOOL
734 GRANT ST
AKRON OH

THE MINDSZENTY HUNGARIAN SCHOOL
PO BOX 525

AKRON OH 44309

CLEVELAND

GARDONYI GEZA HUNGARIAN SCHOOL
ST JOHN CHURCH
9510 BUCKEYE RD
CLEVELAND OH

HUNGARIAN CLASSES
CLARA WESTROFF JUNIOR HIGH SCHOOL
19101 PURITAS AVENUE
CLEVELAND OH

HUNGARIAN SCHOOL
2779 AMBLER AVE
CLEVELAND OH 44104

HUNGARIAN SCHOOL
2616 E 127 ST
CLEVELAND OH 44120

HUNGARIAN SCHOOL
ST MARGARET RC CHURCH
11607 HONEYDALE AVE
CLEVELAND OH

LAKEWOOD

HUNGARIAN SCHOOL
13509 CLIFTON BLVD
LAKEWOOD OH 44107

WEST SIDE HUNGARIAN SCHOOL
FRANKLIN ELEMENTARY
FRANKLIN-LEWIS DR
LAKEWOOD OH 44107

PENNSYLVANIA

LANSDALE

HUNGARIAN SCHOOL
1610 WALNUT ST
LANSDALE PA 19446

LIGONIER

HUNGARIAN SUMMER SCHOOL
BETHLEN HOME
LIGONIER PA 14658

PITTSBURGH

HUNGARIAN SCHOOL
519 WALLACE AVE

PITTSBURGH PA 15221

61

CALIFORNIA

SAN FRANCISCO

STS PETER & PAUL SCHOOL
SAN FRANCISCO CA 94133

CONNECTICUT

BRIDGEPORT

ITALIAN LANGUAGE SCHOOL
835 QUEEN STREET
BRIDGEPORT CT 06606

STAMFORD

ITALIAN LANGUAGE SCHOOL
935 SHIPPAN AVE
STAMFORD CT 06906

DIST OF COLUMBIA

MCLEAN

ITALIAN LANGUAGE AND CULTURE PROGRAM
8350 GREENSBORO DR 1-604/6
MCLEAN VA 22102

MARYLAND

REISTERSTOWN

ITALIAN LANGUAGE SCHOOL
13000 GENT ROAD
REISTERSTOWN MD 21136

MASSACHUSETTS

SPRINGFIELD

OUR LADY OF MOUNT CARMEL SCHOOL
36 MARGARET STREET
SPRINGFIELD MA 01105

MICHIGAN

ST CLAIR SHORES

ITALIAN CULTURAL AND CUMMUNITY CENTRE
19800 FRAZHO
ST CLAIR SHORES MI

NEW JERSEY

LODI

ST JOSEPH SCHOOL
46 SPRING STREET
LODI NJ 07644

NEW YORK

ASTORIA

IACE ACIM ASTORIA CENTER LANGUAGE SCHOOL WEX
42-04 25 AVENUE
ASTORIA NY 1103

BROOKLYN

COLUMBIA ASSOCIATION ITALIAN CULTURAL CENTER WEX
ITALIAN LANGUAGE SCHOOL
2062 81ST STREET
BROOKLYN NY 11214

ITALIAN LANGUAGE SCHOOL
2162 62 STREET
BROOKLYN NY 11204

SAINT AGATHA SCHOOL
736-48TH STREET
BROOKLYN NY 11220

CITY ISLAND

ITALIAN LANGUAGE SCHOOL
220 KIRBY STREET
CITY ISLAND NY 10464

COLLEGE POINT

ITALIAN LANGUAGE SCHOOL
14-03 118TH ST
COLLEGE POINT NY 11356

DOUGLASTON

ITALIAN LANGUAGE SCHOOL
CATHEDRAL COLLEGE
7200 DOUGLASTON PARKWAY
DOUGLASTON NY 11362

FLUSHING

ITALIAN LANGUAGE SCHOOL
1417-18 34 AVENUE
FLUSHING NY 11354

GLEN COVE

ITALIAN LANGUAGE SCHOOL
18 HITCHING POST LANE
GLEN COVE NY 11542

NEW YORK

ITALIAN LANGUAGE SCHOOL
144 WEST HOUSTON ST
NEW YORK NY 10012

ITALIAN LANGUAGE SCHOOL
667 MADISON AVE
NEW YORK NY 10021

SCUOLA D'ITALIA DE H
50 EAST 69 STREET
NEW YORK NY 10021

SOUTH FARMINGDALE

ITALIAN LANGUAGE SCHOOL
39 KENT ST
SOUTH FARMINGDALE NY 11735

STATEN ISLAND

ASSUMPTION SCHOOL
STATEN ISLAND NY 10301

ITALIAN LANGUAGE SCHOOL
82 ROMER ROAD
STATEN ISLAND NY 10304

WHITESTONE

ITALIAN LANGUAGE SCHOOL

154-27 20TH RD
WHITESTONE NY

WOODHAVEN

ITALIAN LANGUAGE SCHOOL
84-12 86TH ROAD
WOODHAVEN NY 11421

YONKERS

ITALIAN LANGUAGE SCHOOL
164 WOODLAND AVENUE
YONKERS NY 10703

OHIO

CLEVELAND

OUR LADY OF MT CARMEL SCHOOL
6928 DETROIT AVE
CLEVELAND OH

PENNSYLVANIA

PITTSTON

OUR LADY OF MT CARMEL SCHOOL OF RELIGION
MT CARMEL CONVENT
241 WILLIAM ST
PITTSTON PA 18640

RHODE ISLAND

WESTERLY

ST PIUS X SCHOOL
32 ELM ST
WESTERLY RI 02891

CRANSTON

ST MARY'S SCHOOL
85 CHESTER AVE
CRANSTON RI 02920

ALASKA

ANCHORAGE

JAPANESE LANGUAGE SCHOOL OF ANCHORAGE W
C/O ANCHORAGE SCHOOL DISTRICT
POUCH 6-614
ANCHORAGE AK 99502

JAPANESE SCHOOL IN ANCHORAGE
PO BOX 6048
ANCHORAGE INTERNATIONAL AIRPORT
ANCHORAGE AK 99502

SITKA

SITKA JAPANESE SCHOOL
C/O ALASKA LUMBER & PULP COMPANY
BOX 1050
SITKA AK 99835

CALIFORNIA

ANAHEIM

ORANGE COUNTY JAPANESE SCHOOL
C/O ORANGE COUNTY BUDDHIST CHURCH
909 SOUTH DALE ST
ANAHEIM CA

COSTA MESA

ORANGE COAST GAKVEN W
C/O KAIZAR KNIGHT INTERMEDIATE SCHOOL
2130 SANTA ANA AVE
COSTA MESA CA 92627

COYOTE

MORGAN HILL JAPANESE SCHOOL
MORGAN HILL BUDDHIST BLDG
PO BOX 288
COYOTE CA

CULVER CITY

CULVER CITY JAPANESE LANGUAGE SCHOOL

11828 WEST WASHINGTON
CULVER CITY CA

GARDENA

EAST-WEST LANGUAGE SCHOOL
16110 LA SALLE AVE
GARDENA CA 90247

ENDO MEMORIAL SCHOOL
14500 SOUTH AVALON BLVD
GARDENA CA

JAPANESE LANGUAGE SCHOOL
C/O GARDENA BUDDIST CHURCH
1517 WEST 166TH ST
GARDENA CA 90247

GLENDALE

GLEN-VALLEY JAPANESE SCHOOL
C/O GLENDALE JAPANESE FREE MEDTHODIST CHURCH
317 WEST PALMER AVE
GLENDALE CA 90004

HARBOR CITY

HARBOR CITY KOYASAN JAPANESE SCHOOL
25316 FRAMPTON AVE
HARBOR CITY CA

LONG BEACH

LONG BEACH GAKVEN W
1766 SEABRIGHT AVE
LONG BEACH CA 90810

LOS ANGELES

ASAHI GAKVEN
152 N VERMONT AVE
LOS ANGELES CA 90004

ASAHI-GAKVEN WEH
350 SOUTH FIGUEROA ST
SUITE 955
LOS ANGELES CA 90071

GARDEN GROVE JAPANESE SCHOOL
342 EAST FIRST ST
LOS ANGELES CA 90012

HOLLYWOOD GAKVEN W
3929 MIDDLEBURY ST
LOS ANGELES CA 90004

JAPAN TRADERS CLUB
606 SO HILL ST
LOS ANGELES CA 90014

JAPANESE INSTITUTE OF SANTELLE
2110 CORINTH AVE
LOS ANGELES CA 90025

JAPANESE JR & SR HIGH SCHOOL W
1218 SOUTH MENLO AVE
LOS ANGELES CA 90006

JAPANESE LANGUAGE SCHOOL
1801 NATIONAL BLVD SUITE 102
LOS ANGELES CA 90064

MEISHO GAKVIN
C/O JODO SHU BUDDIST TEMPLE
2003 WEST JEFFERSON BLVD
LOS ANGELES CA 90013

NISHI HONGWANJI NIHONGO GAKKO
119 NORTH CENTRAL AVE
LOS ANGELES CA 90012

NORWAK JAPANESE LANGUAGE SCHOOL
324 NORTH VANCUUVER AVE
LOS ANGELES CA 90022

RAFU CHUO GAKVEN DW
204 NORTH SARATOGA ST
LOS ANGELES CA 90033

RAFU DAIICHI GAKVEN WD
3411-12TH AVE
LOS ANGELES CA 90018

RAFU DAINI GAKVEN
1035 SOUTH FEDORA ST
LOS ANGELES CA 90006

SENSHIN GAKVIN
C/O SENSHIN BUDDIST CHURCH
1336 WEST 36TH PLACE
LOS ANGELES CA 90007

VENICE JAPANESE LANGUAGE SCHOOL
12448 BRADDOCK DR
LOS ANGELES CA 90066

MONTEBELLO

MONTEBELLO JAPANESE LANGUAGE SCHOOL
149 SOUTH 10TH ST
MONTEBELLO CA

MONTEREY PARK

MONTEREY PARK UNITED METHODIST LANGUAGE SCHOOL
333 SOUTH GARFIELD AVE BOX 68
MONTEREY PARK CA 91754

MT VIEW

SANTO KYOKAI GAKVEN
TRI CITY BUDDHIST CHURCH
575 STIERLIN RD

MT VIEW CA

NORWALK

SOUTHEAST GAKVEN W
14616 SOUTH GRIDLEY RD
NORWALK CA 90650

OXNARD

OXNARD JAPANESE LANGUAGE SCHOOL
C/O OXNARD BUDDIST CHURCH
250 SOUTH H STREET
OXNARD CA

PACOIMA

SAN FERNANDO VALLEY JAPANESE LANGUAGE SCHOOL
12953 BEANFORD ST
PACOIMA CA 91331

PALO ALTO

PALO ALTO JAPANESE SCHOOL
2715 LOUIS RD
PALO ALTO CA

PASADENA

PASADENA GAKVEN W
550 CYPRUS AVE
PASADENA CA 91103

PASADENA JAPANESE LANGUAGE SCHOOL
C/O PASADENA BUDDIST CHURCH
1993 GLEN AVE
PASADENA CA

RIVERSIDE

RIVERSIDE GAKVEN
2989 MADISON ST
RIVERSIDE CA

SALINAS

SALINAS NIHONGO GAKVEN
14 CALIFORNIA ST
SALINAS CA

SAN DIEGO

SAN DIEGO JAPANESE LANGUAGE SCHOOL

C/O BUDDIST CHURCH OF SAN DIEGO
2929 MARKET ST
SAN DIEGO CA 90002

SAN DIEGO JAPANESE SCHOOL WD
2624 MARKET ST
SAN DIEGO CA 92102

SAN FERNANDO

SAN FERNANDO VALLEY JAPANESE LANGUAGE SCHOOL
1335 WOODWORTH ST
SAN FERNANDO CA

SAN FRANCISCO

MORNING STAR SCHOOL
SAN FRANCISCO CA 94109

SAN FRANCISCO JAPANESE LANGUAGE CLASSES INC
C/O JAPANESE CHAMBER OF COMMERCE OF NORTH CA
ROOM 137 WORLD TRADE CENTER
SAN FRANCISCO CA 94111

SAN JOSE

SAN JOSE HINHONGO GAKVEN W
SAN JOSE BUDDHIST CHURCH
640 N 5TH ST
SAN JOSE CA

SAN MARCAS

VISTA GAKVEN
RT 2 BOX 916
SAN MARCAS CA

SAN MATEO

SAN MATEO JAPANESE SCHOOL
2 S CLAREMONT ST
SAN MATEO CA

SANTA MARIA

SANTA MARIA JAPANESE SCHOOL WE
134 WESTERN AVE
SANTA MARIA CA 93454

SEASIDE

MONTEREY JAPANESE SCHOOL
MONTEREY BUDDIST CHURCH
1155 NOCH BUENA
SEASIDE CA

MONTEREY PENINSULA SCHOOL
590 ELM AVE
SEASIDE CA

SUN VALLEY

VALLEY GAKVEN
8850 LANKERSHIM BLVD
SUN VALLEY CA 90352

TEMPLE CITY

SAN GABRIEL JAPANESE LANGUAGE SCHOOL
5019 NORTH ENCINATA AVE
TEMPLE CITY CA 91780

TORRANCE

GARDENA VALLEY JAPANESE LANGUAGE SCHOOL
2000 W 162 ST
TORRANCE CA 90504

WATSONVILLE

WATSONVILLE JAPANESE SCHOOL
WATSONVILLE BUDDHIST CHURCH
427 BRIDGE ST
WATSONVILLE CA

WEST COVINA

WEST COVINA JAPANESE SCHOOL
PO BOX 289
WEST COVINA CA

DISTRICT OF COLUMBIA

WASHINGTON

THE JAPANESE SCHOOL IN WASHINGTON
C/O EMBASSY OF JAPAN
2520 MASSACHUSETTS AVE N W
WASHINGTON DC 20008

GEORGIA

ATLANTA

JAPANESE LANGUAGE SCHOOL OF ATLANTA

MITSUBISHI INT'L CORP
COASTAL STATER BLDG
SUITE 850
260 PEACHTREE ST N W
ATLANTA GA 30303

TAMUMING

JAPANESE LANGUAGE SCHOOL
JAPAN CLUB OF GUAM
PO BOX 7962
TAMUMING GUAM 96911

HAWAII

AIEA

AIEA HONGANJI GAKVEN
99-186 PUAKELA ST
AIEA HI 96701

AIEA TAIHEIYOO JAPANESE LANGUAGE SCHOOL
PO BOX 164
AIEA HI 96701

MOANALUA JAPANESE SCHOOL
99-634-A HAAHEO PL
AIEA HI 96701

PALISEEZU JAPANESE LANGUAGE SCHOOL
99-634-A HAAHEO PL
AIEA HI 96701

WAIMARU JAPANESE LANGUAGE SCHOOL
99-676 HALAWA
AIEA HI 96701

ELEELE

WAHIAWA JAPANESE LANGUAGE SCHOOL
PO BOX 248
ELEELE HI 96705

HALEIWA

HALEIWA TAISHOO JAPANESE LANGUAGE SCHOOL
PO BOX 242
HALEIWA HI 96712

HILO

HILO HONGANJI GAKVEN
593 KILAVEA AVE
HILO HI 96720

HILO JAPANESE SCHOOL

622 HINAANU ST
HILO HI 96720

KAUMANA-BAPTIST JAPANESE LANGUAGE SCHOOL
400 KAUMANA DR
HILO HI 96720

WAIAKEAWAINA JAPANESE LANGUAGE SCHOOL
PO BOX 277
HILO HI 96720

HONAKAA

HONOKAA HONGANJI GAKVEN
PO BOX 667
HONAKAA HI 96727

HONOLULU

FORT GAKVEN SCHOOL
1728 PALI HWY
HONOLULU HI 96813

ISLAND PARADISE SCHOOL
4711 KOLOHALA ST
HONOLULU HI

KALIHI-UKA JAPANESE LANGUAGE SCHOOL
29 HIALOA ST
HONOLULU HI

KAPALAMA JAPANESE LANGUAGE SCHOOL
617 WAIPA LANE
HONOLULU HI 96817

KOKO HEAD JAPANESE LANGUAGE SCHOOL
892 KALANIPUU ST
HONOLULU HI 96825

MAKIKI JAPANESE LANGUAGE SCHOOL
1252 YOUNG ST
HONOLULU HI 96814

MANOA JAPANESE LANGUAGE SCHOOL
2804 EAST MANOA RD
HONOLULU HI 96822

MCCULLEY JAPANESE LANGUAGE SCHOOL
831 PUMEHANA ST
HONOLULU HI 96826

MOILIILI JAPANESE LANGUAGE SCHOOL AEH
2535 S KING ST
HONOLULU HI 96826

NEW KAIMUKI JAPANESE LANGUAGE SCHOOL
719 22ND AVE
HONOLULU HI

OLIVET BAPTIST CHURCH JAPANESE SCHOOL
177 S BERETANIA ST
HONOLULU HI 96826

PALAMA GAKVEN
620 WAIPA LANE

HONOLULU HI 96817

PALOLO JAPANESE LANGUAGE SCHOOL
1641 PALOLO AVE
HONOLULU HI 96816

SHIN KAIMUKI JAPANESE LANGUAGE SCHOOL
719 22ND AVE
HONOLULU HI 96816

TACHIKAWA CHU-JO GAKKO
1203 RYCROFT ST
HONOLULU HI 96814

THE HAWAII JAPANESE SCHOOL
C/O CONSULATE-GENERAL OF JAPAN
1472 NUUANU AVE
HONOLULU HI 96817

WAIALAE JAPANESE LANGUAGE SCHOOL
827 AIPO ST
HONOLULU HI

WAIKIKI KIAPAHULU JAPANESE LANGUAGE SCHOOL
3410 CAMPBELL AVE
HONOLULU HI 96815

WAKEI GAKVEN
1708 NUUANU AVE
HONOLULU HI 96817

KAHULUI

KUHULUI MEISHOU GAKVEN
PO BOX 1482
KAHULUI HI 96732

KALEHEO

KALAHEO JAPANESE LANGUAGE SCHOOL
PO BOX 394
KALAHEO HI 96741

KAMUELE

KAMUELA HONGANJI GAKVEN
PO BOX 367
KAMUELE HI 96743

KANEOHE

KAILUA JAPANESE LANGUAGE SCHOOL
2019 YOUNG ST
KANEOHE HI 96814

KANEOHE HIGASHI-HONGANJI GAKVEN
45-520 KEAAHALA ST
KANEOHE HI 96744

KANEOHE JAPANESE LANGUAGE SCHOOL
PO BOX 311

KANEOHE HI 96744

PALI JAPANESE LANGUAGE SCHOOL
44-011 MALUKAI PL
KANEOHE HI 96744

KAPAA

KAPAA HONGANJI GAKVEN
1170 KUHIO HWY
KAPAA HI 96746

KAPAA JAPANESE LANGUAGE SCHOOL
4524 HAUAALA RD
KAPAA HI 96746

KAUNAKAKAI

MOLOKAI JAPANESE LANGUAGE SCHOOL
PO BOX 366
KAUNAKAKAI HI 96748

KEALAKEKUA

KONA TAIFUKUJI JAPANESE LANGUAGE SCHOOL
PO BOX 55
KEALAKEKUA HI 96750

KOLOA

YULOA HONGANJI GAKVEN
PO BOX 445
KOLOA HI 96756

KONA

KONA HONGANJI GAKVEN
PO BOX 766
KONA HI 96750

LAHAINA

LAHAINA HONGANJI GAKVEN
PO BOX 458
LAHAINA HI 96761

LIHUE

LIHUE HONGANJI GAKVEN
PO BOX 1243
LIHUE HI 96766

MAKAWAO

MAKAWAO HONGANJI GAKVEN
PO BOX 188
MAKAWAO HI 96768

PAPAIKOU

PAPAIKOU HONGANJI GAKVEN
PO BOX 98
PAPAIKOU HI 96781

PEARL CITY

PEARL CITY HONGANJI GAKVEN
PO BOX 264
PEARL CITY HI 96782

WAHIAWA

KAALA JAPANESE LANGUAGE SCHOOL
164 CALIFORNIA AVE
WAHIAWA HI 96786

MILILANI-KIPAPA JAPANESE LANGUAGE SCHOOL
95-175 WAILAWA
WAHIAWA HI 96786

PALAMA JAPANESE LANGUAGE SCHOOL
95-175 WAILAWA ST
WAHIAWA HI

WAHIAWA HONGANJI GAKVEN
PO BOX 265
WAHIAWA HI 96786

WAIAHAE

WAIANAE GAKVEN
85-762 OLD GOV'T RD
WAIAHAE HI 96792

WAIALUA

WAIALUA HONGANJI GAKVEN
PO BOX 458
WAIALUA HI 96791

WAILUKU

WAILUKU HONGANJI GAKVEN
1828 VINEYARD ST
WAILUKU HI 96793

WAILUKU JAPANESE LANGUAGE SCHOOL
PO BOX 1155
WAILUKU HI 96793

WAIMEA

WAIMEA HONGANJI GAKVEN
PO BOX 577
WAIMEA HI 96796

WAIMEA JAPANESE LANGUAGE SCHOOL
PO BOX 266
WAIMEA HI 96796

WAIPAHU

TOYO GAKVEN
94-364 MIANU ST
WAIPAHU HI 96797

WAIPAHU HONGANJI GAKVEN
PO BOX 208
WAIPAHU HI 96797

WAIPAHU JAPANESE LANGUAGE SCHOOL
PO BOX 65
WAIPAHU HI 96797

ILLINOIS

CHICAGO

BUDDHIST TEMPLE OF CHICAGO JAPANESE SCHOOL W
1151 LELAND AVE
CHICAGO IL 60640

FUTABA-KAI
OFFICE
JAPANESE CHAMBER OF COMMERCE &
INDUSTRY OF CHICAGO
232 NORTH MICHIGAN AVE
CHICAGO IL 60601

SKOKIE

CHICAGO FUTABAKAI JAPANESE SCHOOL D
4600 MAIN ST
SKOKIE IL 60076

FUTABAKAI JAPANESE SCHOOL W
4600 MAIN ST
SKOKIE IL 60076

LOUISIANA

NEW ORLEANS

JAPANESE LANGUAGE ADVANCEMENT
SOCIETY OF NEW ORLEANS
C/O CONSULATE-GENERAL OF JAPAN
1830 INT'L TRADE MART BLDG

NO 2 CANAL ST
NEW ORLEANS LA 70130

MASSACHUSETTS

CAMBRIDGE

JAPANESE LANGUAGE SCHOOL OF GREATER BOSTON
20 FERNAL DR #12
CAMBRIDGE MA

MICHIGAN

SOUTHFIELD

JAPANESE LANGUAGE SCHOOL OF DETROIT
C/O MITSUBISHI INTERNATIONAL CORP DETROIT OFF
SUITE 2040
3000 TOWER CENTER
SOUTHFIELD MI 48075

TROY

JAPAN SOCIETY
4204 BUTTERNUT HILL
TROY MI

MISSOURI

ST LOUIS

JAPANESE LANGUAGE SCHOOL OF ST LOUIS WE
6744 CLAYTON RD
ST LOUIS MO 63117

NEW JERSEY

FORT LEE

JAPANESE SATURDAY SCHOOL OF FORT LEE W
467 STILLWELL AVE
FORT LEE NJ 07024

JAPANESE SATURDAY SCHOOL OF FORT LEE W
HOYM ST
FORT LEE NJ 07024

NEW YORK

BRONX

JAPANESE SATURDAY SCHOOL-BRONX W
660 W 236 ST
BRONX NY 10463

ELMHURST

JAPANESE SATURDAY SCHOOL OF ELMHURST W
55-01 94TH ST
ELMHURST NY 11373

FLUSHING

JAPANESE SATURDAY SCHOOL OF FLUSHING W
140-30 BARCLAY AVE
FLUSHING NY 11355

JAMAICA

THE JAPANESE SCHOOL OF NEW YORK D
187-30 GRAND CENTRAL PARKWAY
JAMAICA NY 11432

NEW ROCHELLE

JAPANESE SATURDAY SCHOOL OF NEW ROCHELLE W
1250 NORTH AVE
NEW ROCHELLE NY 10801

NEW YORK

JAPANESE SATURDAY SCHOOL-N Y W
100 W 77 ST
NEW YORK NY 10024

NIPPONGO KYOSHITU
145 W 57 ST
NEW YORK NY 10019

WHITE PLAINS

JAPANESE SATURDAY SCHOOL-WHITE PLAINS W
100 ORCHARD ST
WHITE PLAINS NY

OHIO

CINCINNATI

JAPANESE LANGUAGE SCHOOL OF GREATER CINCINNATI
1031 REDNA TERRACE
CINCINNATI OH 45215

CLEVELAND

JAPANESE SCHOOL
4902 WEST 14 ST
CLEVELAND OH 44109

OREGON

PORTLAND

PORTLAND JAPANESE SCHOOL
C/O THE BANK OF TOKYO LTD
PORTLAND BRANCH
411 S W 6TH AVE
PORTLAND OR

TEXAS

DALLAS

JAPANESE LANGUAGE ADVANCEMENT
SCHOOL OF DALLAS
C/O C ITOH & CO INC
1219 COFTON EXCHANGE BLDG
DALLAS TX 75201

HOUSTON

JAPANESE LANGUAGE SUPPLEMENTARY
SCHOOL OF HOUSTON
ADVANCEMENT SOCIETY OF HOUSTON
PO BOX 53182
HOUSTON TX 77052

WASHINGTON

SEATTLE

SEATTLE JAPANESE SCHOOL
C/O CHIYODA INTERNATIONAL CORP
1300 PARK PLACE BLDG
1200 6TH AVE
SEATTLE WA 98101

CALIFORNIA

ANAHEIM

THE KOREAN LANGUAGE SCHOOL OF ANAHEIM
315 S AVENIDA MARGARITA
ANAHEIM CA 92807

MARINA

THE KOREAN LANGUAGE SCHOOL
3128 CRESCENT AVE #55
MARINA CA 93933

SACRAMENTO

THE KOREAN LANGUAGE SCHOOL OF SACRAMENTO
5770 CARLSON DR
SACRAMENTO CA 95819

SAN FRANCISCO

THE KOREAN SCHOOL OF SAN FRANCISCO
3941 CALG ST
SAN FRANCISCO CA 94118

THE NORTHERN KOREAN EDUCATION CENTER
3950 SACRAMENTO ST
SAN FRANCISCO CA

SAN JOSE

THE EDEN SCHOOL
800 IRON WOOD DR
SAN JOSE CA 95118

CONNECTICUT

NEW HAVEN

THE NEW HAVEN KOREAN SCHOOL
704 WHITNEY AVE
NEW HAVEN CT 06511

DISTRICT OF COLUMBIA

WASHINGTON

WASHINGTON

KOREAN SCHOOL-KOREAN CATHOLIC CHURCH
4121 HAREWOOD RD N E
WASHINGTON DC 20017

KOREAN SCHOOL-KOREAN PRESBYTERIAN CHURCH
16TH & KENNEDY ST N W
WASHINGTON DC 20011

GEORGIA

MARIETTA

THE KOREAN SCHOOL OF ATLANTA
1967 HILL RD
MARIETTA GA 30062

ILLINOIS

CHICAGO

KOREAN SCHOOL OF CHICAGO
4645 NORTH KEDZIE
CHICAGO IL 60625

KOREAN SCHOOL-THE KOREAN CHURCH OF CHICAGO
3014 N RACINE AVE
CHICAGO IL 60659

THE CHICAGO KOREAN SCHOOL
3333 N MARSHFIELD AVE
CHICAGO IL 60657

CICERO

KOREAN SCHOOL-
THE KOREAN PRESBYTERIAN CHURCH OF CHICAGO
1220 S 60TH CT
CICERO IL 60650

MARYLAND

BALTIMORE

KOREAN SCHOOL OF BALTIMORE
5400 LOCH ROOM BLVD
BALTIMORE MD 21239

KOREAN SCHOOL-THE KOREAN PROTESTANT CHURCH
HIGHLAND & BANK ST
BALTIMORE MD 21224

HYATTSVILLE

KOREAN SCHOOL OF KENT VILLAGE
3835 HAMILTON ST
HYATTSVILLE MD 28781

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
QUEENS CHAPEL & QUEENSBURY RD
HYATTSVILLE MD 20784

ROCKVILLE

KOREAN SCHOOL OF WASHINGTON
C/O FAITH UNITED METHODIST CHURCH
PO BOX 1084
ROCKVILLE MD 20850

SILVER SPRING

KOREAN SCHOOL-THE KOREAN BAPTIST CHURCH
13421 GEORGIA AVE
SILVER SPRING MD 20906

MASSACHUSETTS

NEWTON

THE KOREAN SCHOOL OF NEW ENGLAND
84 ELDRIDGE ST
NEWTON MA 02158

MICHIGAN

ANN ARBOR

THE KOREAN LANGUAGE SCHOOL OF ANN ARBOR
929 GREENHILLS DR
ANN ARBOR MI 48010

DETROIT

SAE JANG SCHOOL
17567 HUBBELL
DETROIT MI 48285

NEW JERSEY

JERSEY CITY

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
2681 KENNEDY BLVD
JERSEY CITY NJ 07306

LEONIA

KOREAN SCHOOL-KOREAN COMMUNITY CHURCH OF NJ
BROAD AVE & WOODRIDGE PL
LEONIA NJ

LIVINGSTON

KOREAN SCHOOL-THE KOREAN CENTRAL CHURCH
222 LAUREL AVE
LIVINGSTON NJ 07039

NEW BRUNSWICK

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
323 GEORGE ST
NEW BRUNSWICK NJ 08902

ROSELLE

KOREAN SCHOOL-KOREAN UNION CHURCH
2 AVE & SHERIDAN AVE
ROSELLE NJ 07203

RUTHERFORD

KOREAN SCHOOL-THE KOREAN PRESBYTERIAN
CHURCH OF RUTHERFORD
23 W PASSAIC AVE
RUTHERFORD NJ

WEST NEW YORK

KOREAN SCHOOL-THE KOREAN PRESBYTERIAN CHURCH
5305 HUDSON AVE
WEST NEW YORK NJ 07093

NEW YORK

BRONX

THE KOREAN SCHOOL OF NY

W 230TH ST & TIBBET AVE
BRONX NY

BUFFALO

BUFFALO KOREAN LANGUAGE SCHOOL
199 PRINCETON AVE #4
BUFFALO NY 14226

ELMHURST

KOREAN SCHOOL-THE KOREAN METHODIST CHURCH
85-15 BROADWAY
ELMHURST NY 11373

FLUSHING

KOREAN SCHOOL
PO BOX 289
FLUSHING NY 11352

THE KOREAN SCHOOL OF QUEENS
150-20 BARCLAY AVE
FLUSHING NY

LONG ISLAND CITY

KOREAN SCHOOL
40-11 29TH ST
LONG ISLAND CITY NY

.KOREAN SCHOOL-THE KOREAN CHURCH OF ASTORIA
30-44 CRESCENT ST
LONG ISLAND CITY NY 11102

MANHASSETT HILLS

THE KOREAN SCHOOL OF LONG ISLAND
492 OLD COURTHOUSE RD
MANHASSETT HILLS NY 11040

OHIO

CINCINATTI

THE KOREAN LANGUAGE SCHOOL OF CINCINATTI
CLINGTON & SENDTRO PL
CINCINATTI OH 45220

CLEVELAND

SCHOOL OF KOREAN LANGUAGE

CLEVELAND KOREAN CHURCH
FIRST UNITED METHODIST CHURCH
13 ST AND EUCLID AVE
CLEVELAND OH 44115

PENNSYLVANIA

PHILADELPHIA

KOREAN LANGUAGE SCHOOL
3700 CHESTNUT ST
PHILADELPHIA PA 19104

VIRGINIA

ALEXANDRIA

KOREAN SCHOOL-THE KOREAN PRESBYTRIAN CHURCH
204 EAST DEL RAY AVE
ALEXANDRIA VA 22301

ARLINGTON

KOREAN SCHOOL-KOREAN CHURCH OF VIRGINIA
1125 N PATRICK HENRY DR
ARLINGTON VA 22205

RICHMOND

KOREAN SCHOOL-THE KOREAN CHURCH OF RICHMOND
9115 CHUMLEY LANE
RICHMOND VA 23229

WASHINGTON

SEATTLE

THE KOREAN EDUCATION CENTER OF SEATTLE
4130 UNIVERSITY WAY N E
SEATTLE WA 98105

LATVIAN

CALIFORNIA

NORTH HOLLYWOOD

LATVIAN SCHOOL OF SOUTHERN CALIFORNIA
12311 CHANDLER BLVD #30
N HOLLYWOOD CA 91607

SAN RAFAEL

LATVIAN SCHOOL IN OAKLAND EH
36 CHULA VISTA DRIVE
SAN RAFAEL CA 94901

CONNECTICUT

MANCHESTER

LATVIAN SCHOOL OF MANCHESTER CONNECTICUT
38 HEMLOCK ST
MANCHESTER CT 06040

WILLIMANTIC

LATVIAN SCHOOL OF THE WILLIMANTIC
LATVIAN LUTH CHURCH CONNECTICUT
76 WINDHAM RD
WILLIMANTIC CT 06226

DELAWARE

WILMINGTON

LATVIAN SCHOOL OF WILMINGTON
2114 SHIPLEY RD
WILMINGTON DE 19803

LATVIAN SUMMER HIGH SCHOOL "BEVERINA"
8 RAVINE RD HIGHLAND WOODS
WILMINGTON DE 19810

ILLINOIS

LIBERTYVILLE

LATVIAN SCHOOL OF ST PAUL'S LATVIAN
LUTH CHURCH IN MAYWOOD IL
115 DAWEC ST
LIBERTYVILLE IL 60048

NAPERVILLE

KR BARON'S LATVIAN SCHOOL OF CHICAGO
1053 ALDER LANE
NAPERVILLE IL 60540

INDIANA

INDIANAPOLIS

LATVIAN SCHOOL OF INDIANAPOLIS
2839 EUGENE ST
INDIANAPOLIS IN 46222

SUNDAY SCHOOL OF LATVIAN LUTH CHURCH W
OF INDIANAPOLIS
7349 E 13 ST
INDIANAPOLIS IN 46219

IOWA

DES MOINES

LATVIAN SCHOOL OF IOWA
3926 DOSH RD
DES MOINES IA 50310

MARYLAND

SILVER SPRING

LATVIAN SCHOOL OF LATVIAN LUTH CHURCH
OF WASHINGTON DC
12505 MONCLAIR DR
SILVER SPRING MD 20904

MASSACHUSETTS

WABAN

LATVIAN SCHOOL OF BOSTON
30 KEWADIN RD

WABAN MA 02168

MICHIGAN

DETROIT

LATVIAN SCHOOL OF DETROIT
19354 BILTMORE AVE
DETROIT MI 48235

GRAND RAPIDS

LATVIAN SCHOOL OF GRAND RAPIDS MI
223 WALLINWOOD NE
GRAND RAPIDS MI 49505

KALAMAZOO

LATVIAN SCHOOL OF KALAMAZOO
5209 DOUGLAS AVE
KALAMAZOO MI 49007

SAGINDAN

LATVIAN SCHOOL OF SAGINAN
2787 BARNARD ST
SAGINAN MI 48603

MINNESOTA

FRIDLEY

LATVIAN SCHOOL OF ST PAUL & MINNEAPOLIS
1180 REGIS LANE
FRIDLEY MN 55432

RICHFIELD

SUNDAY SCHOOL OF LATVIAN LUTH W
CHURCH OF MINNEAPOLIS
6941 WASHBURN AVE S
RICHFIELD MN 55423

NEBRASKA

LINCOLN

LATVIAN SCHOOL OF LINCOLN EH
449 SO 40TH ST
LINCOLN NE 68510

OMAHA

LATVIAN SCHOOL OF LATVIAN LUTHERAN W
CHURCH OF OMAHA
412 SO 153 CIRCLE
OMAHA NE 68154

NEW JERSEY

ROCKANAY

LATVIAN SCHOOL OF NEWARK NJ
15 OAKWOOD TERRACE
RACKANAY NJ 07866

TOMS RIVER

LATVIAN SCHOOL OF THE LATVIAN
LUTHERAN CHURCH OF LAKEWOOD & NEW BRUNSWICK NJ
155 CALEY RD
TOMS RIVER NJ 08753

VINELAND

LATVIAN SCHOOL OF ST JOHN'S LATVIAN
LUTHERAN CHURCH OF PHILADELPHIA
304 DOREN TERRACE
VINELAND NJ 08360

NEW YORK

BRENTWOOD

LATVIAN SCHOOL OF LONG ISLAND
78 VAN CEDAR ST
BRENTWOOD NY 11717

BRONX

LATVIAN HIGH SCHOOL IN THE BRONX
2780 UNIVERSITY AVE #2-K
BRONX NY 10468

BROOKLYN

LATVIAN HIGH SCHOOL OF BROOKLYN
272 79TH ST
BROOKLYN NY 11209

LIVERPOOL

LATVIAN SCHOOL OF SYRACUSE NY
7600 FLORIAN WAY
LIVERPOOL NY 13088

MELVILLE

LATVIAN HIGH SCHOOL OF LONG ISLAND
4 RIGA LANE HUNTINGTON HILLS
MELVILLE NY 11746

ROCHESTER

LATVIAN SCHOOL OF ROCHESTER NY
695 MEIGS ST
ROCHESTER NY 14620

SPRING VALLEY

LATVIAN SCHOOL IN THE BRONX
64 SO MAIN ST BRIAR CREST #1A
SPRING VALLEY NY 10977

OHIO

CLEVELAND HEIGHTS

LATVIAN SCHOOL OF LATVIAN BAPTIST W
CHURCH OF CLEVELAND
3605 RAYMONT BLVD
CLEVELAND HEIGHTS OH 44118

COLUMBUS

LATVIAN SCHOOL OF COLUMBUS
3093 MOUNTVIEW RD
COLUMBUS OH 43221

LAKEWOOD

UNITED LATVIAN EV-LUTHERAN CHURCH SCHOOL WEHX
1385 ANDREWS AVE
LAKEWOOD OH 44107

TOLEDO

KINDERGARTEN OF ST PAUL'S LATVIAN
LUTH CHURCH OF DETROIT
2723 ALISDALE DR
TOLEDO OH 43606

OREGON

PORTLAND

LATVIAN SCHOOL OF LATV LUTH CHURCH OF OREGON EH
4727 S E 33 PLACE
PORTLAND OR 97202

PENNSYLVANIA

NEWTON SQUARE

LATVIAN SCHOOL OF THE LATVIAN
BAPTIST CHURCH OF PHILADELPHIA
3522 CALEY RD
NEWTON SQUARE PA 19073

WASHINGTON

MOUNTLAKE

LATVIAN SUMMER HIGH SCHOOL "KURSA"
6708 232 ST S W
MOUNTLAKE WA 98043

OLYMPIA

LATVIAN SCHOOL OF TAKOMA LATVIAN
LUTHERAN CHURCH
2219 YELM RD
OLYMPIA WA 98501

SEATTLE

LATVIAN SCHOOL OF LATV LUTH CHURCH IN SEATTLE EH
9405 17 AVE N E
SEATTLE WA 98115

WISCONSIN

MILWAUKEE

LATVIAN HERITAGE SCHOOL
715 E JUNIPER LANE
MILWAUKEE WI 53217

LATVIAN SUMMER HIGH SCHOOL AT
GAREZERS THREE RIVERS
3425 N 93RD ST
MILWAUKEE WI 53222

CALIFORNIA

LOS ANGELES

S CASIMIER LITHUANIAN SCHOOL
3767 ALOHA ST
LOS ANGELES CA 90027

ST CASIMIR LITHUANIAN SATURDAY SCHOOL
IN LOS ANGELES
2718 ST GEORGE ST
LOS ANGELES CA 90027

CONNECTICUT

HARTFORD

HARTFORD LITHUANIAN SATURDAY SCHOOL-SVYTURYS WEX
88 BEACON ST
HARTFORD CT 06105

WATERBURY

WATERBURY LITHUANIAN SCHOOL
36 CHIPMAN ST
WATERBURY CT 06708

ILLINOIS

CHICAGO

AUKSTESNIOJI LITUANISTINE MOKYKLA
2345 WEST 56TH ST
CHICAGO IL 60636

BRIGHTON PARK LITHUANIAN SCHOOL
4329 SOUTH ROCKWELL ST
CHICAGO IL 60632

CICERO LITHUANIAN SCHOOL
4039 SO MAPLEWOOD AVE
CHICAGO IL 60632

DARIAUS GIRENO LITUANISTINE MOKYKLA WE
3206 W 65 PLACE
CHICAGO IL 60629

DARIAUS IR GIRENO MOKYKLA

2345 W 56TH ST
CHICAGO IL 60636

K DONELAITIS LITHUANIAN SCHOOL W
10256 SO BELL AVE
CHICAGO IL 60643

LITHUANIAN INSTITUTE OF EDUCATION W
7031 SO MAPLEWOOD AVE
CHICAGO IL 60629

LITHUANIAN INSTITUTE OF EDUCATION WX
5620 SO CLAREMONT
CHICAGO IL 60636

LITHUANIAN MONTESSORI CHILDREN'S CENTER
2743 WEST 69 STREET
CHICAGO IL

LITHUANIAN SECONDARY SCHOOL W
4632 SOUTH KEATING AVE
CHICAGO IL 60632

MARIA HIGH SCHOOL
6727 SOUTH CALIFORNIA AVE
CHICAGO IL 60629

MARQUETTE PARK LITHUANIAN SCHOOL
6432 SO TALMAN AVE
CHICAGO IL 60629

PEDAGOGINIS LITUANISTIKOS INSTITUTAS
2345 WEST 56TH ST
CHICAGO IL 60636

ST ANTHONY'S LITHUANIAN ELEMENTARY AND
HIGH SCHOOL
1515 S 50TH ST
CHICAGO IL

LEMONT

MAIRONIS LITHUANIAN SCHOOL
419 MCCARTHY RD
LEMONT IL 60439

MAYWOOD

THE LITHUANIAN ELEMENTARY SCHOOL
1139 NICHOLS LANE
MAYWOOD IL 60153

INDIANA

MICHIGAN CITY

GARY LITHUANIAN SCHOOL WE
609 BUTLER ST
MICHIGAN CITY IN 46360

MARYLAND

BALTIMORE

BALTIMORE

K MINDAUGAS LITHUANIAN SCHOOL
1918 HARMAN AVE
BALTIMORE MD 21230

OXON HILL

K DONELAITIS LITHUANIAN SCHOOL
7210 ABBINGTON DR
OXON HILL MD 20021

MASSACHUSETTS

BROCKTON

BROCKTON LITHUANIAN SCHOOL
30 UPTON ST
BROCKTON MA 02402

SO BOSTON

BOSTON LITHUANIAN SCHOOL
860 E THIRD ST
SO BOSTON MA 02127

WORCESTER

AUSROS VARTAI LITHUANIAN SCHOOL
25 MENDON ST
WORCESTER MA 01604

MICHIGAN

GRAND RAPIDS

GRAND RAPIDS LITHUANIAN SCHOOL
2019 KENNING DR
GRAN RAPIDS MI 49504

SOUTHFIELD

L B DETROITO APYLINKES ZIBURIO WEH
LITUANISTINE MOKYKLA
25335 W NINE MILE RD
SOUTHFIELD MI 48034

NEBRASKA

OMAHA

OMAHA

OMAHA LITHUANIAN LANGUAGE SCHOOL WE
9818 CHARLES ST
OMAHA NE 68114

NEW JERSEY

SO ORANGE

DR V KUDIRKA LITHUANIAN SCHOOL
44 KINGMAN RD
SO ORANGE NJ 07079

NEW YORK

PORT WASHINGTON

MAIRONIS LITHUANIAN SCHOOL
26 LONGVIEW RD
PORT WASHINGTON NY 11050

ROCHESTER

555 HUDSON AVE
ROCHESTER NY 14605

OHIO

BRATENAHL

ADULT EVENING CLASSES IN LITHUANIAN
414 BRATENAHL
BRATNEAHL OH 44108

CLEVELAND

ST CASIMIR LITHUANIAN SCHOOL WEH
18022 NEFF RD
CLEVELAND OH 44119

PENNSYLVANIA

PHILADELPHIA

VINCAS KREVE LITHUANIAN SATURDAY SCHOOL WEH
1913 WALLACE ST
PHILADELPHIA PA 19130

SOUTH SIDE PITTSBURG

THE AMERICAN-LITHUANIAN CLASSES OF PITTSBURGH W
BRASHEAR CENTER
20TH AND SARAH STRS
SOUTH SIDE PITTSBURGH PA

MULTI-LINGUAL

NEW YORK

NEW YORK

UNITED NATIONS INTERNATIONAL SCHOOL
24-50 EAST RIVER DR
NEW YORK NY 10010

ALASKA

AKIACHAK

BUREAU OF INDIAN AFFAIRS SCHOOL (YUKIK)
AKIACHAK AK 99551

ANCHORAGE

SCHOOL C/O COOK INLET NATIVE ASSOCIATION
1057 FIREWEED LANE
ANCHORAGE AK 99503

BETHEL

BETHEL AGENCY
PO BOX 347
BETHEL AK 99559

COPPER RIVER

SCHOOL
C/O COPPER RIVER NATIVE ASSOCIATION
DRAWER H
COPPER RIVER AK 99573

DILLINGHAM

SCHOOL
C/O BRISTOL BAY NATIVE ASSOCIATION
PO BOX 176
DILLINGHAM AK 99576

GAMBELL

GAMBELL BIA DAY SCHOOL (YUPIK)
PO BOX 139
GAMBELL AK 99742

KASIGLUK

KASIGLUK DAY SCHOOL (YUPIK)
KASIGLUK AK 99609

KIPNUK

KIPNUK DAY SCHOOL (YUPIK)
KIPNUK AK 99614

KODIAK

ST MARY'S SCHOOL
PO BOX 2455
KODIAK AK 99615

MT EDGECOMBE

MT EDGECOMBE HIGH SCHOOL (YUPIK)
MT EDGECOMBE AK 99835

NAPAKIAK

NAPAKIAK BIA DAY SCHOOL YUPIK DE
NAPAKIAK AK 99634

NAPASKIAK

NAPASKIAK DAY SCHOOL (YUPIK)
NAPASKIAK AK 99559

NEWTOK

NEWTOH DAY SCHOOL B I A (YUPIK)
NEWTOK AK 99559

NOME

NOME AGENCY
PO BOX 1108
NOME AK 99762

NUNAPITCHUK

B I A SCHOOL (YUPIK)
NUNAPITCHUK AK 99641

ST MARY'S

ST MARY'S HIGH SCHOOL (YUPIK)
ST MARY'S AK 99658

TUNTUTULIAK

TUNTUTULIAK DAY SCHOOL (YUPIK)
TUNTUTULIAK AK 99680

WIGILLINGOK

KWIGILLINGOK DAY SCHOOL (YUPIK)
WIGILLINGOK AK 99622

ARIZONA

CHINLE

CHINILIGI ALCHINI IDAHCOAA INC CHINLE
CHINLE AZ 86503

CHINILIGI ALCHINI IDAHOOAA INC (NAVAJO)
CHINLE AZ 86503

NAVAJO LUTHERAN MISSION SCHOOL (NAVAJO)
ROCK POINT
CHINLE AZ 86503

ROCK POINT COMMUNITY SCHOOL (NAVAJO)
CHINLE AZ 86503

COOLIDGE

BLACKWATER COMMUNITY SCHOOL (PIMA)
PO BOX 1137
COLLIDGE AZ 85228

CRAIBI

NAVAJO BIBLE ACADEMY (NAVAJO)
CRAIBI AZ 86039

GANADO

KINLICHEE BOARDING SCHOOL (NAVAJO)
GANADO AZ 86505

KEAMS CANYON

KEAMS CANYON BOARDING SCHOOL (NAVAJO)
PO BOX 397
KEAMS CANYON AZ 86034

NOGALES

SANTA CRUZ TRAINING SCHOOL
NOGALES AZ 85621

ROUGH ROCK

ROUGH ROCK DEMONSTRATION SCHOOL (NAVAJO)
STAR ROUTE 1
ROUGH ROCK AZ

ROUGH ROCK MIDDLE SCHOOL (NAVAJO)
STAR ROUTE 1
ROUGH ROCK AZ

SECOND MESA

SECOND MESA DAY SCHOOL (HOPI)
PO BOX 728
SECOND MESA AZ 86043

SELLS

SAN SIMON SCHOOL (PAPAGO)
STAR ROUTE 1 BOX 92
SELLS AZ 85634

SUPAI

HAVASUPAI ELEMENTARY SCHOOL HAVASUPA
PO BOX 40
SUPAI AZ 86435

TUBA CITY

TUBA CITY BOARDING SCHOOL (NAVAJO)
TUBA CITY AZ 86045

TUCSON

SAN XAVIER DEL BAC (PAPAGO)
PAPAGO RESERVATION
TUCSON AZ 85706

FLORIDA

CLEWISTON

AHFACHKEE DAY SCHOOL MICCOSUK
BIG CYPRESS RESERVATION
STAR ROUTE BOX 40
CLEWISTON FL 33440

MIAMI

MISCCOGUKEE INDIAN HIGH SCHOOL MICCOSUK
BOX 440021
TAMIAMI STATION
MIAMI FL 33144

IDAHO

DESMET

DESMET

COEUR D'ALENE TRIBAL SCHOOL — COEUR D'
BOX A
DESMET ID 83824

FT HALL

SHOSHONE-BANNOCK SCHOOL — SHOSHONE
PO BOX 449
FT HALL ID 83203

MICHIGAN

DETROIT

CASS AMERICAN INDIAN CENTER
3729 CASS AVE
DETROIT MI 48201

L'ANSE

BOX 260
L'ANSE MI 49946

WILSON

HANNAHVILLE INDIAN SCHOOL — (OJIBWA)
ROUTE 1
WILSON MI 49896

MINNESOTA

CASS LAKE

BUG-O-NAY-GE-SHIG SCHOOL — (OJIBWA)
BOX 82
CASS LAKE MN 56633

MISSISSIPPI

CONEHATTA

CONEHATTA INDIAN SCHOOL — (CHOCTAN

CONEHATTA MS 39057

PHILADELPHIA

BOGUE CHITTO SCHOOL (CHOCTAN
PHILADELPHIA MS 39350

CHOCTAN CENTRAL SCHOOLS (CHOCTAN
ROUTE 7 BOX 72
PHILADELPHIA MS 34350

WALNUT GROVE

STANDING PINE DAY SCHOOL (CHOCTAN
ROUTE 2 BOX 236
WALNUT GROVE MS 39189

MONTANA

ASHLAND

LABRE SCHOOL DEH(CHEY
ASHLAND MT 59003

ST LABRE MISSION ELEMENTARY SCHOOL (N CHEYE
ASHLAND MT 59003

BOX ELDER

ROCKY BOY SCHOOL D(CREE)
ROCKY BOY RT
BOX ELDER MT 59521

BROWNING

BLACKFEET ALTERNATE SCHOOL (BLACKFO
BROWNING MT 59417

FREE SCHOOL (BLACKFO
BROWNING MT 59417

BUSBY

BUSBY SCHOOL OF THE NORTHERN CHEYENNE DEH(CHEY
PO BOX 38
BUSBY MT 59016

CRAW AGENCY

CROW AGENCY SCHOOL D(CROW)
CROW AGENCY MT 59022

CROW AGENCY

KINSMAN INDIAN SCHOOL (CROW)
CROW AGENCY MT 59022

DIXON

FLATHEAD ALTERNATIVE SCHOOL (FLATHEA
DIXON MT 59831

TWO EAGLE RIVER SCHOOL (FLATHEA
DIXON MT 59831

HAYS

ST PAUL MISSION ELEMENTARY SCHOOL (ATSINA)
HAYS MT 59527

LAME DEER

LAME DEER SCHOOL (N CHEYE
BOX 96
LAME DEER MT 59043

LODGE GRASS

LODGE GRASS SCHOOL D(CROW)
LODGE GRASS MT 59050

MALTA

ST MARY ELEMENTARY SCHOOL (ATSINA)
MALTA MT 59538

PRYOR

PLENTY COUPS HIGH SCHOOL D(CROW)
PRYOR MT 59066

PRYOR SCHOOL D(CROW)
PRYOR MT 59066

ST CHARLES MISSION ELEMENTARY SCHOOL (CROW)
PRYOR MT 59066

ST XAVIER

PRETTY EAGLE SCHOOL (CROW)
BOX 157
ST XAVIER MT 59075

WYOLA

WYOLA SCHOOL D(CROW)
WYOLA MT 59089

NEW MEXICO

CROWNPOINT

BORREGO PASS SCHOOL
POST OFFICE DRAWER A
CROWNPOINT NM 87313

TITLE VII BILINGUAL PROGRAM
EASTERN NAVAJO AGENCY
PO BOX 328
CROWNPOINT NM 87313

ESPANOLA

SANTA CLARA DAY SCHOOL (TEWA)
ROUTE 1 BOX 471
ESPANOLA NM

JEMEZ PUEBLO

SANDIEGO MISSION SCHOOL (TEWA)
JEMEZ PUEBLO NM 87024

RAMAH

PINE HILL ELEMENTARY SCHOOL DE
RAMAH NAVAJO SCHOOL BOARD INC
POST OFFICE BOX 248
RAMAH NM 87321

SAN FIDEL

SKY CITY COMMUNITY SCHOOL
PO BOX 97
SAN FIDEL NM 87049

SAN PUEBLO

SAN JUAN PUEBLO DAY SCHOOL (TEWA)
PO BOX 1077
SAN PUEBLO NM 87566

SANTA CLARA

SANTA CLARA BILINGUAL PROGRAM DE(TEWA
PO BOX 580
SANTA CLARA NM 87532

SHIPROCK

SHIPROCK AGENCY-SPECIAL AGENCY
SANOSTEE BOARDING SCHOOL
PO BOX 966
SHIPROCK NM 87420

NEW YORK

BUFFALO

NATIVE AMERICAN PROGRAM (MOHAWK
SCHOOL 71
156 NEWBURGH ST
BUFFALO NY

NORTH CAROLINA

CHEROKEE

CHEROKEE ELEMENTARY (CHEROKE
CHEROKEE NC 28719

CHEROKEE HIGH SCHOOL (CHEROKE
CHEROKEE NC 28719

OKLAHOMA

HAMMON

INSTITUTE FOR SOUTHERN PLAINS DEH(CHEY
PO BOX 231
HAMMON OK 73650

SOUTH DAKOTA

CHAMBERLAIN

ST JOSEPH'S INDIAN SCHOOL (LAKOTA)
CHAMBERLAIN SD 57325

MARTY

MARTY INDIAN SCHOOL (D SIOUX
BOX A
MARTY SD 57361

OGLALA

LONEMAN SCHOOL (LAKOTA
OGLALA SD 57764

PIERRE

PIERRE INDIAN LEARNING CENTER
PIERRE SD 57501

PINE RIDGE

RED CLOUD INDIAN SCHOOL DEH(LAKO
HOLY ROSARY MISSION
PINE RIDGE SD 57770

PORCUPINE

OUR LADY OF LOURDES MISSION (LAKOTA)
PORCUPINE SD 57772

ST FRANCIS

ST FRANCIS INDIAN SCHOOL (LAKOTA
ST FRANCIS SD 57572

WISCONSIN

KESHENA

MENOMINEE INDIAN SCHOOL DISTRICT (MINOMIN
PO BOX 399
KESHENA WI 54135

NEOPIT

ST ANTHONY SCHOOL (MENOMIN
NEOPIT WI 54150

WYOMING

ETHETE

WYOMING INDIAN HIGH SCHOOL (SHOSHON
PO BOX 145
ETHETE WY 82520

ST STEPHENS

648

ST STEPHENS INDIAN SCHOOL (ARAPAH
BOX 345
ST STEPHENS WY

MARYLAND

SILVER SPRINGS

PART-TIME PERSIAN LANGUAGE PROGRAM
FOR IRANIAN PUPILS
14313 GEORGIA AVE #303
SILVER SPRINGS MD 20906

VIRGINIA

MCLEAN

PART-TIME PERSIAN LANGUAGE PROGRAM
FOR IRANIAN PUPILS
6336 N NOTTINGHAM ST
MCLEAN VA 22101

CALIFORNIA

SAN FRANCISCO

POLISH-AMERICAN EDUCATIONAL COMMITTEE
OF SAN FRANCISCO
PO BOX 1416
SAN FRANCISCO CA 94114

CONNECTICUT

BRIDGEPORT

ST MICHAEL SCHOOL
286 PULASKI ST
BRIDGEPORT CT 06608

STAMFORD

HOLY NAME OF JESUS
305 WASHINGTON BLVD
STAMFORD CT 06902

ILLINOIS

CHICAGO

POLISH CLASSES (EVENING)
LOURDEZ HIGH SCHOOL
4034 W 56TH ST
CHICAGO IL

ST PANCRATIUS SCHOOL
2940 W 40TH PLACE
CHICAGO IL 60632

WRIGHT COLLEGE ADULT EDUCATION POLISH CLASSES
WRIGHT COLLEGE
3400 N AUSTIN AVE
CHICAGO IL

MASSACHUSETTS

ADAMS

ST STANISLAUS KOSTKA SCHOOL DE
108 SUMMER ST
ADAMS MA 01220

CHELSEA

ST STANISLAUS ELEMENTARY SCHOOL
179 CHESTNUT ST
CHELSEA MA 02150

CHICOPEE

ST STANISLAUS SCHOOL
534 FRONT STREET
CHICOPEE MA 01013

EASTHAMPTON

SACRED HEART SCHOOL
40 FRANKLIN ST
EASTHAMPTON MA 01027

FALL RIVER

ST STANISLAUS SCHOOL
37 ROCKLAND ST
FALL RIVER MA 02724

HOLYOKE

MATER DOLOROSA SCHOOL
25 MAPLE ST
HOLYOKE MA 01040

INDIAN ORCHARD

IMMACULATE CONCEPTION SCHOOL
34 KOPERNICK ST
INDIAN ORCHARD MA 0115

WARE

ST MARY'S SCHOOL
SOUTH & CHARLES STS
WARE MA 01082

WESTFIELD

HOLY TRINTY SCHOOL
331 ELM ST
WESTFIELD MA 01085

WORCESTER

ST MARY ELEMENTARY SCHOOL
WORCESTER MA 01610

MICHIGAN

CENTER LINE

ALLIANCE OF POLES OF AMERICA
GROUP 174
8136 BERNICE
CENTER LINE MI 48015

IGNACY PADAREWSKI LANGUAGE SCHOOL
C/O ST CLEMENTS HIGH SCHOOL
25320 VAN DYKE
CENTER LINE MI

DEARBORN

ST JOHN THE BAPTIST CHURCH SCHOOL
26123 MCDONALD
DEARBORN HEIGHTS MI 48125

DETROIT

MARIE CURIE SKLODOWSKIEJ SCHOOL
QUEEN OF HEAVEN
8200 ROLYAT
DETROIT MI 48234

POLISH AMERICAN FOLK THEATRE SCHOOL
POLISH HOUSE OF CULTURE
5144 MCDOUGALL
DETROIT MI 48211

POLISH LANGUAGE SCHOOL
C/O SACRED HEART OF JESUS POLISH
NATIONAL CATHOLIC CHURCH
18720 SAWYER
DETROIT MI 48228

POLISH NATIONAL ALLIANCE SCHOOL
3426 JUNCTION ST
DETROIT MI 48210

HAMTRAMCK

HENRYKA SIENKIEWICZA SCHOOL
ALLIANCE OF POLES
3514 CANIFF
HAMTRAMCK MI 48212

KAZIMIERZ PULASKI SCHOOL
POLISH NATIONAL ALLIANCE
COUNCIL 122
10211 CONANT
HAMTRAMCK MI 48212

OUR LADY QUEEN OF APOSTILES PARISH SCHOOL
11420 CONANT
HAMTRAMCK MI 48212

ST FLORIAN PARISH SCHOOL
2601 FLORIAN ST
HAMTRAMCK MI 48212

ST LADISLAUS PARISH SCHOOL
2650 CANIFF
HAMTRAMCK MI 48212

NEW BALTIMORE

POLISH CULTURAL SOCIETY SCHOOL AHX
33145 23 MILE RD
NEW BALTIMORE MI 48047

NEW BOSTON

ST STEPHEN SCHOOL
18858 HURON RIVER DR
NEW BOSTON MI 40164

ORCHARD LAKE

STS CYRIL & METHODIUS SEMINARY DHX
COMMERCE AND ORCHARD LAKE ROADS
ORCHARD LAKE MI 48033

SOUTHFIELD

GAMBOA SCHOOL OF LANGUAGE
15900 W 10 MILE RD
SOUTHFIELD MI

WARREN

POLISH LANGUAGE SCHOOL-WARREN COMMUNITY EDUC
PEARL LEAN ELEMENTARY SCHOOL
2825 GIRARD
WARREN MI 48092

WILLIS

KALISZ PIAST SCHOOL OF POLISH
10220 TALLADAY
WILLIS MI 48191

WYANDOTTE

KLUB POLONIA-POLISH CLUB SCHOOL
2935 11TH ST
WYANDOTTE MI 48192

OUR LADY OF MT CARMEL HIGH SCHOOL
2609 10TH ST
WYANDOTTE MI 48192

POLISH LANGUAGE SCHOOL-ROOSEVELT HIGH SCHOOL
540 EUREKA
WYANDOTTE MI 48192

NEW JERSEY

BAYONNE

BAYONNE POLISH-AMERICAN COMMUNITY CENTER AWX
29 W 22ND ST
BAYONNE NJ 07002

NEW YORK

BUFFALO

BISHOP TURNER HIGH SCHOOL
185 LANG AVE
BUFFALO NY 14215

CANISIUS HIGH SCHOOL
1181 DELAWARE SCHOOL
1181 DELAWARE AVE
BUFFALO NY 14209

INTERNATIONAL INSTITUTE INC
864 DELAWARE AVE
BUFFALO NY 14209

KENSINGTON HIGH SCHOOL
319 SUFFOLK
BUFFALO NY 14215

MSGR ADAMSKI POLISH SATURDAY LANGUAGE SCHOOL
ST STANISLAUS
PECKHAM NEAR FILLMORE
BUFFALO NY

POLISH SATURDAY SCHOOL W
123 TOWNSEND ST
BUFFALO NY 14212

SOUTH PARK HIGH SCHOOL
150 SOUTHSIDE PKWY
BUFFALO NY 14215

ST FLORIAN'S SCHOOL
269 HERTEL AVE
BUFFALO NY 14207

ST STANISLAUS ELEMENTARY SCHOOL
128 WILSON ST
BUFFALO NY

THE MILLENIUM STUDIES OF POLISH CULTURE

POLISH COMMUNITY CENTER OF BUFFALO
1081 BROADWAY
BUFFALO NY 14212

VILLA MARIA HIGH SCHOOL
600 DOAT
BUFFALO NY 14211

CHEEKTOWAGA

J F KENNEDY HIGH SCHOOL
166 HALSTEAD
CHEEKTOWAGA NY 14212

HAMBURG

FRONTIER CENTRAL HIGH SCHOOL
BAY VIEW RD
HAMBURG NY 14075

LACKAWANNA

LACKAWANNA HIGH SCHOOL
500 MARTIN RD
LACKAWANNA NY 14218

NORTH TONAWANDA

NORTH TONAWANDA SENIOR HIGH SCHOOL
455 MEADOW DR
NORTH TONAWANDA NY 14120

POUGHKEEPSIE

ST JOSEPH'S SCHOOL OF POLISH LANGUAGE
9 LAFAYETTE PLACE
POUGHKEEPSIE NY

UTICA

HOLY TRINITY SCHOOL
UTICA NY 13502

OHIO

CLEVELAND

POLISH NATIONAL ALLIANCE COUNCIL NO 6 EHX
7205 FULLERTON AVE
CLEVELAND OH 44105

POLISH NATIONAL ALLIANCE LODGE 1786

POLISH LANGUAGE CLASSES AT
CORPUS CHRISTI SCHOOL
4850 PEARL RD
CLEVELAND OH 44109

PENNSYLVANIA

CANONSBURG

POLISH AMERICAN FOLK THEATRE #2 SCHOOL
ST GENEVIEVE CHURCH
120 E COLLEGE
CANONSBURG PA 15317

NEW KENSINGTON

KRAKUS SCHOOL OF LANGUAGE & CULTURE
ST MARY CZESTOCHOWA PARISH
857 KENNETH AVE
NEW KENSINGTON PA

PHILADELPHIA

ST STANISLAUS SCHOOL
PHILADELPHIA PA 19147

SCRANTON

ST STANISLAUS POLISH NATIONAL CATHOLIC
CHURCH DAY SCHOOL
529 E LOCUST ST
SCRANTON PA 18505

RHODE ISLAND

COVENTRY

OUR LADY OF CZENSTOCHOWA SCHOOL DE
222 MCARTHUR BLVD
COVENTRY RI 02816

PROVIDENCE

ST ADALBERT SCHOOL
36 CHAFFEE ST
PROVIDENCE RI

VERMONT

WEST RUTLAND

SAINT STANISLAUS KOSTKA SCHOOL
WEST RUTLAND VT 05777

WISCONSIN

MILWAUKEE

PULASKI COUNCIL OF MILWAUKEE
624 W MITCHELL ST
MILWAUKEE WI 53204

MICHIGAN

WARREN

POLISH LANGUAGE CLASSES EH
28104 WEXFORD
WARREN MI 48092

MASSACHUSETTS

FALL RIVER

ESPIRITO SANTO SCHOOL
2 EVERETT ST
FALL RIVER MA 02723

ST MICHAEL'S SCHOOL
187 ESSEX ST
FALL RIVER MA 02720

LUDLOW

ESCOLA PORTUGUESA DE LUDLOW
438 WINSOR ST
LUDLOW MA 0105

NEW BEDFORD

CLUBE FE E PATRIA
ESCOLA OFICIAL PORTUGUESA
447 BELLEVILLE AVE
NEW BEDFORD MA

OUR LADY OF MT CARMEL
103 CRAPO ST
NEW BEDFORD MA 02744

PEABODY

ESCOLA PORTUGESA DE PEABODY
C/O CLUB LUIS DE CAMOES
10 COLLINS ST
PEABODY MA 01960

TAUNTON

OUR LADY OF LOURDES
52 FIRST ST
TAUNTON MA 02780

NEW JERSEY

ELIZABETH

ESCOLA 1 DEGREE DE DEZEMBRO

409 US HIGHWAY 1
ELIZABETH NJ 07202

HARRISON

PORTUGUESE LANG SCHOOL AE
205 MANOR AVE
HARRISON NJ 07029

LODI

ESCOLA PORTUGUESA DE LODI
180 HAMILTON AVE
LODI NJ 07644

NEWARK

ESCOLA LUIS DE CAMOES
51-55 PROSPECT ST
NEWARK NJ 07105

PERTH AMBOY

ESCOLA PORTUGUESA NOVA ESPERANCA
782 STATE ST
PERTH AMBOY NJ 08861

SOUTH RIVER

ESCOLA PORTUGUESA DE SOUTH RIVER
15 JACKSON ST
SOUTH RIVER NJ 08882

NEW YORK

FARMINGVILLE

PORTUGUESE SCHOOL
PORTUGUESE AMERICAN CLUB OF SUFFOLK INC
797 HORSE BLACK RD
FARMINGVILLE NY 11738

JAMAICA

NUNO ALVAREZ PEREIRA SCHOOL AE
PORTUGUESE RECREATIVE CLUB INC
147-25 LIBERTY AVE
JAMAICA NY 11435

MINEOLA

JULIO DINIS SCHOOL AE
PORTUGUESE CULTURAL SOCIETY
306 JERICHO TURNPIKE
MINEOLA NY 11501

MOUNT VERNON

INFANTE D HENRIQUE SCHOOL
PORTUGUESE AMERICAN CLUB
130 EAST PROSPECT ST
MOUNT VERNON NY 10550

NEW YORK

"LUIS DE CAMOES" SCHOOL
PORTUGUESE AMERICAN PROGRESSIVE CLUB INC
179 VARICK ST
NEW YORK NY 10014

NORTH TARRYTOWN

PORTUGUESE SCHOOL FERNAO DE MAGALHAEZ AE
PORTUGUESE AMERICAN CITIZENS CLUB
45 BEEKMAN AVE
NORTH TARRYTOWN NY 10591

YONKERS

JOAO DE DEUS SCHOOL
YONKERS PORTUGUESE AMERICAN CLUB
6 RADFORD PLACE
YONKERS NY 10701

RHODE ISLAND

CUMBERLAND

PORTUGUESE SCHOOL
CLUB JUVENTUDE LUSITANA INC
21 CHASE ST
CUMBERLAND RI 02864

WARREN

OUR LADY OF FATIMA SCHOOL
MARKET ST
WARREN RI

CALIFORNIA

YUBA CITY

SIKH TEMPLE
2468 TIERRA BUENA RD
YUBA CITY CA 95991

SAN FRANSISCO

SAINT-KIRRIL-MEODIEVSKAIA CATHEDRAL
CHURCH GYMNASIUM
525-36 AVE
SAN FRANSISCO CA 94121

NEW YORK

NEW YORK

ST SERGIUS HIGH SCHOOL
1190 PARK AVENUE (BETWEEN 93 & 94 ST)
NEW YORK NY 10028

DISTRICT OF COLUMBIA

WASHINGTON

WASHINGTON BUDDHIST VIHARA
5017 16TH ST NW
WASHINGTON DC 20011

MICHIGAN

DETROIT

SERBIAN LANGUAGE CLASS
ST LAZARUS SERBIAN ORTHODOX
CATHEDRAL RAVANICA
4575 E OUTER DRIVE
DETROIT MI 48234

MARYLAND

MT RAINIER

SLOVAK LANGUAGE CLASSES A
BELTSVILLE MD
2903 ALLISON ST
MT RAINIER MD 20822

OHIO

BEACHWOOD

SLOVAK SCHOOL OF CLEVELAND
2628 DEPTFORD DRIVE
BEACHWOOD OH 4 122

PENNSYLVANIA

NANTICOKE

ST JOSEPH'S SCHOOL
NANTICOKE PA 18634

PITTSBURGH

ST GABRIEL ARCHANGEL SCHOOL
PITTSBURGH PA 5212

WILKES-BARRE

SACRED HEART SCHOOL
WILKES-BARRE PA 18705

VIRGINIA

ANNANDALE

SLOVAK LANGUAGE CLASSES
ANNANDALE VA
2903 ALLISON STREET

MT RAINIER MD 20822

COLORADO

PUEBLO

SLOVENIAN LANGUAGE CLASSES
219 NORTH PRAIRIE
PUEBLO COLORADO 81005

ILLINOIS

JOLIET

ST JOSEPH SLOVENIAN SCHOOL
901 OAKLAND AVE
JOLIET IL 60435

OGLESBY

SLOVENIAN STUDY CLUB
451 SUNSET BLVD
OGLESBY IL 61348

WESTMONT

BISHOP A M SLOMSEK SLOVENIAN SCHOOL WEHW
314 S OAK
WESTMONT IL 60559

MICHIGAN

ALLEN PARK

SLOVENIAN CLASSES
DETROIT SLOVENIAN NATIONAL HOME
14903 MORRIS
ALLEN PARK MI 48101

OHIO

CLEVELAND

ST MARY'S SATURDAY SLOVENIAN SCHOOL W
15519 HOLMES AVENUE
CLEVELAND OH 44110

ST VITUS SATURDAY SLOVENIAN SCHOOL W
6019 GLASS AVENUE
CLEVELAND OH 44103

ST VITUS SLOVENIAN SCHOOL
6104 GLASS AVENUE
CLEVELAND OH 44103

DAYTON

SLOVENIAN STUDY GROUP
5636 LEIBOLD DR
DAYTON OH 45424

LORAIN

ST CYRIL AND METHODIUS CHURCH
1709 E 31 ST
LORAIN OH 4405

MAPLE HEIGHTS

MAPLE HEIGHTS HIGH SCHOOL X
5400 CLEMENT DR
MAPLE HEIGHTS OH 44137

PENNSYLVANIA

PITTSBURGH

SLOVENIAN LANGUAGE CLASSES
3045 FADETTE S
PITTSBURGH PA 15204

ARIZONA

CHANDLER

ST MARY - BASHA ELEMENTARY SCHOOL
CHANDLER AZ 85224

NOGALES

OUR LADY OF LOURDES ACADEMY
NOGALES AZ 85621

SACRED HEART SCHOOL DE
333 AROYO BOULEVARD
NOGALES AZ 85621

PHOENIX

ST MARY'S HIGH SCHOOL
PHOENIX AZ 85004

ARKANSAS

N LITTLE ROCK

EDGEWOOD ACADEMY
N LITTLE ROCK AR 72116

RUSSELLVILLE

ARCHBISHOP WM D O'BRIEN SCHOOL
RUSSELLVILLE AR 72801

CALIFORNIA

ALAMEDA

ST BARNABAS SCHOOL
ALAMEDA CA 94501

APTOS

SANTA CRUZ MONTESSORI SCHOOL
APTOS CA 95003

BARSTOW

MOUNT ST JOSEPH'S SCHOOL
BARSTOW CA 92311

BURLINGAME

OUR LADY OF ANGELS SCHOOL
BURLINGAME CA 94010

CARMICHAEL

ST MICHAEL'S EPISCOPAL DAY SCHOOL
CARMICHAEL CA 95608

COMPTON

ST ALBERT ELEMENTARY SCHOOL
804 E COMPTON BLVD
COMPTON CA 90220

LA PUENTE

ST MARTHA ELEMENTARY SCHOOL
440 NO AZUSA AVE
LA PUENTE CA 91744

LOS ANGELES

BISHOP MOREA SALESIAN HIGH SCHOOL
960 SOUTH SOTO STREET
LOS ANGELES CA 90023

PATER NOSTER HIGH SCHOOL
LOS ANGELES CA 90065

RESURRECTION ELEMENTARY SCHOOL
3360 OPAL STREET
LOS ANGELES CA 90023

SAN ANTONIO DE PADUA ELEMENTARY SCHOOL
1500 EAST BRIDGE AVE
LOS ANGELES CA 90033

SAN MIGUEL ELEMENTARY SCHOOL
2270 E 108 ST
LOS ANGELES CA 90059

ST JOHN THE EVANGELIST ELEMENTARY SCHOOL
6102 VICTORIA AVE
LOS ANGELES CA 90043

TRINITY LUTHERAN SCHOOL
987 S GRAMERAY PL

LOS ANGELES CA 90019

OAKLAND

CENTRO INFANTIL DE LA RAZA
314 E 10TH ST
OAKLAND CA 94606

EMILIANO ZAPATA STREET ACADEMY
(ACADEMIA EMILIANO ZAPATA)
1449 MILLER AVE
OAKLAND CA 94601

HORIZON SCHOOL
OAKLAND CA 94605

LA ESUELITA
314 E 10TH ST
OAKLAND CA 94606

SAINT ELIZABETH ELEMENTARY SCHOOL
OAKLAND CA 94601

PAMONO

SACRED HEART ELEMENTARY SCHOOL
POMONO CA 9176

PASADENA

MAYFIELD JUNIOR SCHOOL OF THE HOLY CHILD
PASADENA CA 91101

RIVERSIDE

SHERMAN INDIAN HIGH SCHOOL
9010 MAGNOLIA AVENUE
RIVERSIDE CA 92404

SACRAMENTO

SAINT PETER'S SCHOOL
SACRAMENTO CA 95824

SAN BERNARDINO

OUT LADY OF GUADALUPE SCHOOL
SAN BERNARDINO CA 92411

SAN DIEGO

ST JUDE ACADEMY
1228 SO 38 ST
PO BOX 13601
SAN DIEGO CA 92113

DE

SAN JOSE

ESCUELA PROGRESISTA EMILIANO ZAPATO
115 MCCURRY
SAN JOSE CA

THE BILINGUAL SCHOOL
4052 CHERRY AVE
SAN JOSE CA 95[illegible]18

STOCKTON

ST GERTRUDE SCHOOL
STOCKTON CA 95205

SUNLAND

TIERRA DEL SOL (CENTER FOR THE HANDICAPPED)
SUNLAND CA 910[illegible]0

WATSONVILLE

ST FRANCIS SCHOOL
WATSONVILLE CA 95076

COLORADO

DENVER

ESCUELA THATELOLCO
DENVER CO

HOLY FAMILY GRADE SCHOOL
DENVER CO 8021

DELEWARE

WILMINGTON

ST PAUL SCHOOL DE
3RD & VAN BUREN STS
WILMINGTON DE 9805

DISTRICT OF COLUMBIA

WASHINGTON

SACRED HEART SCHOOL
1625 PARK ROAD NW
WASHINGTON DC 20010

ST PETER'S INTERPARISH SCHOOL
WASHINGTON DC 20003

ST THOMAS APOSTLE SCHOOL
2700 27TH STREET NW
WASHINGTON DC 20008

FLORIDA

BELLE GLADE

ST PETER LUTHERAN SCHOOL
200 E CANAL ST N
BELLE GLADE FL 33430

FORT LAUDERDALE

ST ANTHONY SCHOOL
FORT LAUDERDALE FL 33301

HIALEAH

EASTERN ACADEMY DE
90 W 11 STREET
HIALEAH FL 33010

LAVERNIA BILINGUAL SCHOOL
190 W 29TH ST
HIALEAH FL 33010

HOLLYWOOD

ANNUNCIATION SCHOOL
HOLLYWOOD FL 33023

MIAMI

CENTRO EDUCACIONAL "ANGEL E FUSTER"
726 SW 1412 AVE
MIAMI FL 33135

CORPUS CHRISTI SCHOOL
795 NW 32 STREET
MIAMI FL 33127

EL SALVADOR SCHOOL
1335 SW 67TH AVE
MIAMI FL 33144

EPIPHANY SCHOOL
MIAMI FL 33143

ITS A SMALL WORLD SCHOOL
4200 SW 11TH ST
MIAMI FL 33134

LITTLE SHAVER #1 JOSE MARTE SCHOOL
MIAMI FL 33145

MIAMI COUNTRY DAY SCHOOL INC
MIAMI FL 33138

MT OLIVE LUTHERAN SCHOOL
10375 QUAIL ROOST DR
MIAMI FL 33157

NORTH MIAMI

HOLY CROSS LUTHERAN SCHOOL
660 NE 135 ST
NORTH MIAMI FL 33161

OVIEDO

ST LUKE CHRISTIAN SCHOOL
RT 3 BOX 280
OVIEDO FL 32765

PERRINE

HOLY ROSARY SCHOOL
PERRINE FL 33157

TAMPA

ACADEMY OF THE HOLY NAMES HIGH SCHOOL
3319 BAYSHORE BLVD
TAMPA FL 33609

SACRED HEART ACADEMY
TAMPA FL 33603

HAWAII

KAPAA

ST CATHERINE SCHOOL
KAPAA HI 96746

ILLINOIS

CHAMPAIGN

HOLY CROSS SCHOOL
CHAMPAIGN IL 61820

CHICAGO

HOLY TRINITY DAY CLASSES FOR THE DEAF
CHICAGO IL 60612

HOLY TRINITY HIGH SCHOOL
CHICAGO IL 60622

MATERNITY BVM
1537 N LANNDALE
CHICAGO IL 60651

OUR LADY OF GUADALUPE SCHOOL
9050 S BURLEY
CHICAGO IL 60617

ST JOHN BERCHMANS SCHOOL
CHICAGO IL 60647

ST KEVIN SCHOOL
CHICAGO IL 60617

ST MATTHIAS SCHOOL
CHICAGO IL 60625

ST PROCOPIUS HIGH SCHOOL DH
1625 S ALLPORT
CHICAGO IL 60608

EFFINGHAM

ST ANTHONY GRADE SCHOOL
EFFINGHAM IL 62401

PINCKNEYVILLE

ST BRUNO SCHOOL
PINCKNEYVILLE IL 62274

ROCKFORD

ST PATRICK SCHOOL
2605 SCHOOL STREET
ROCKFORD IL 61103

INDIANA

FORT WAYNE

LATIN AMERICAN EDUCATION CENTER X
130 E LEWIS ST
FORT WAYNE IN 46804

SOUTH BEND

EL CAMPITO
1541 W DUNHAM
SOUTH BEND IN

IOWA

DAVENPORT

HOLY TRINITY CATHOLIC PRESCHOOL
525 FILLMORE ST
DAVENPORT IA 52802

LOUISIANA

BATON ROUGE

ST ALOYSIUS SCHOOL
BATON ROUGE LA 70808

NEW ORLEANS

GETON ACADEMY
NEW ORLEANS LA 70119

MARYLAND

BETHESDA

ESCUELA ARGENTINA
PO BOX 5886
BETHESDA MD 20014

SATURDAY SPANISH SCHOOL
ESCUELA PARROQUIAL DE LA INGLESIA
DE LITTLE FLOWER
5601 MASSACHUSETTS AVE
BETHESDA MD

POTOMAC

CONNELLY SCHOOL OF THE HOLY CHILD
9029 BRADLEY BLVD
POTOMAC MD 20854

SILVER SPRING

ST CAMILLUS SCHOOL
1500 ST CAMILLUS DRIVE

SILVER SPRING MD 20903

ST MICHAEL'S SCHOOL
824 WAYNE AVENUE
SILVER SPRING MD 20910

WHEATON

ST CATHERINE LABOURE SCHOOL
11811 CLARIDGE ROAD
WHEATON MD 20902

MASSACHUSETTS

BOSTON

CATHEDRAL HIGH SCHOOL
BOSTON MA 02118

MICHIGAN

DETROIT

ST STEPHEN LUTHERAN SCHOOL
1235 LAUNDALE AVE
DETROIT MI 48209

PONTIAC

LAKESIDE COMMUNITY HEALTH CENTER
132 FRANKLIN BOULEVARD
PONTIAC MI 48054

MINNESOTA

ST PAUL

ST MATTHEW SCHOOL
ST PAUL MN 55107

NEW JERSEY

ELIZABETH

IMMACULATE HEART OF MARY SCHOOL

208 LIVINGSTON STREET
ELIZABETH NJ 07206

ST PATRICK ELEMENTARY SCHOOL
ELIZABETH NJ 07206

HOBOKEN

ST JOSEPH PAROCHIAL SCHOOL
73 JACKSON STREET
HOBOKEN NJ 07030

LEONIA

ST JOHN THE EVANGELIST SCHOOL
LEONIA NJ 07605

NEWARK

GOOD COUNSEL HIGH SCHOOL
NEWARD NJ 07104

ST ROSE OF LIMA SCHOOL
NEWARK NJ 07107

PARK RIDGE

OUR LADY OF MERCY SCHOOL
25 FREMONT AVE
PARK RIDGE NJ 07656

WICKATUNK

COLLIER SCHOOL
WICKATUNK NJ 07765

NEW MEXICO

ALBUQUERQUE

IMMANUEL LUTHERAN SCHOOL
300 GOLD AVE SE
ALBUQUERQUE NM 87102

MENAUL SCHOOL
ALBUQUERQUE NM 87107

OUR LADY OF FATIMA SCHOOL
520 MORNINGSIDE DRIVE NE
ALBUQUERQUE NM 87108

SAN FELIPE SCHOOL
2000 LOMAS NW
ALBUQUERQUE NM 87104

ST THERESE SCHOOL
311 SHROPSHIRE PL NW
ALBUQUERQUE NM 87107

CHIMAYO

JOHN HYSON EDUCATIONAL CENTER
CHIMAYO NM 87522

CLOVIS

OUR LADY OF GUADALUPE SCHOOL
120 DAVIS STREET
CLOVIS NM 88101

FARMINGTON

NAVAJO METHODIST MISSION SCHOOL
FARMINGTON NM 87401

GRANTS

ST THERESA SCHOOL
GRANTS NM 87020

SANTA CRUZ

HOLY CROSS SCHOOL
PO BOX 1137
SANTA CRUZ NM 87567

SANTA FE

ST MICHAEL'S HIGH SCHOOL DH
100 SIRINGO ROAD
SANTA FE NM 87501

NEW YORK

ALBANY

THE FREE SCHOOL
ALBANY NY 12202

BRONX

ST NICHOLAS OF TOLENTINE HIGH SCHOOL
BRONX NY 10468

BROOKLYN

OUR SAVIOUR SCHOOL
250 HOOPER STREET
BROOKLYN NY 11211

SAINT MICHAEL SCHOOL
4222 FOURTH AVENUE
BROOKLYN NY 11232

SAINTS PETER AND PAUL SCHOOL
288 BERRY STREET
BROOKLYN NY 11211

BUFFALO

HOLY CROSS SCHOOL
150 MARYLAND STREET
BUFFALO NY 14201

IMMACULATE CONCEPTION SCHOOL
156 EDWARD STREET
BUFFALO NY 14201

ST COLUMBA
432 N DIVISION ST
BUFFALO NY 14204

GARDEN CITY

SAINT JOSEPH SCHOOL
GARDEN CITY NY 11530

HOLLIS QUEENS

THE WOODHULL SCHOOL
HOLLIS QUEENS NY 11423

NEW YORK

OUR LADY OF LOURDES SCHOOL
468 WEST 143 STREET
NEW YORK NY 10031

ST CATHERINE OF SIENA SCHOOL
NEW YORK NY 10021

ST ELIZABETH'S SCHOOL
612 WEST 187 STREET
NEW YORK NY 10033

ST MATTHEW LUTHERAN SCHOOL
200 SHERMAN AVE
NEW YORK NY 10034

ST PAUL SCHOOL
114 E 118 ST
NEW YORK NY 10035

DE

THE CATHEDRAL SCHOOL
NEW YORK NY 10021

PITTSFORD

SAINT LOUIS SCHOOL
PITTSFORD NY 14534

WATERVLIET

SACRED HEART OF MARY SCHOOL
WATERVLIET NY 12189

OHIO

CINCINNATI

ST MARTIN DEPORRES SCHOOL
CINCINNATI OH 45215

CLEVELAND

ST STEPHEN SCHOOL
CLEVELAND OH 44102

WILLOUGHBY

THE ANDREWS SCHOOL
WILLOUGHBY OHIO 44094

PENNSYLVANIA

BETHLEHAM

HOLY INFANCY SCHOOL
FOURTH & WEBSTER STS
BETHLEHAM PA 18015

LANCASTER

ASSUMPTION OF BVM SCHOOL
LANCASTER PA 17603

PHILADELPHIA

SAINT BONIFACE ELEMENTARY SCHOOL
PHILADELPHIA PA 19122

SAINT VERONICA SCHOOL
PHILADELPHIA PA 19140

ST PETER APOSTLE SCHOOL
1005 N FIFTH ST
PHILADELPHIA PA 19123

ST STEPHEN SCHOOL
PHILADELPHIA PA 19140

READING

ST PETER'S SCHOOL
225 SOUTH FIFTH ST
READING PA 1961

SOMERSET

ST PETER'S SCHOOL
SOMERSET PA 15501

WEST CHESTER

ST AGNES SCHOOL
WEST CHESTER PA 19380

PENNYSYLVANIA

YORK

IMMACULATE CONCEPTION SCHOOL
YORK PA 17403

PUERO RICO

RIO PIEDRAS

COLEGIO SAN ANTONIO
ARZUAGA ESQ CAPUCHINOS
APARTADO 20639
RIO PIEDRAS PR 00928

PUERTO RICO

AGUADILLA

ACADEMIA SAN CARLOS BORROMEO EH
PO BOX 238
AGUADILLA PR 00603

COLEGIO SAN CARLOS
BOX 1927 (VICTORIA STATION)
AGUADILLA PR 00603

AGUAS BUENAS

ACADEMIA TRES SANTOS REYES E
PO BOX 1
AGUAS BUENAS PR 00607

BAYAMON

ACADEMIA CLARET
DAKAR F-169 FOREST VIEN
BAYAMON PR 00619

ACADEMIA SANTA ROSA
12 BLOQ 28 #9 ST ROSA
BAYAMON PR 00619

COLEGIO DE LA SALLE
URB RIVERVIEW
APARTADO 518
BAYAMON PR 00619

COLEGIO DE NTRA SRA DEL ROSARIO
5-AA-7 REPTO VALENCIA HATO TEJAS
BAYAMON PR 00619

COLEGIO LA MILAGROSA
HATO TEJAS
BAYAMON PR 00619

COLEGIO SAGRADA FAMILIA
AVE-MILLONES EXT FOREST HILLS
HABANA L-550 EXT FOREST HILLS
BAYAMON PR 00619

COLEGIO SAN AGUSTIN
DUENDE 2-E-21 LOMAS VERDES
BOX 4263 BAYAMON GARDENS BRANCH
BAYAMON PR 00619

COLEGIO SANTA RITA
9-P-1 URB HNAS DAVILA
APARTADO 1557
BAYAMON PR 00619

COLEGIO SANTA ROSA
MARTT Y MACEO #15
BAYAMON PR 00619

COLEGIO SANTAGO APOSTOL
23 BLOQ 23 #17 SIERRA BAYAMON
BAYAMON PR 00619

COLEGIO SANTO DOMINGO
CALLE COMERIO 192
BAYAMON PR 00619

CABO ROJO

COLEGIO SAN AGUSTIN
BOX 926
CABO ROJO PR 00623

CAGUAS

COLEGIO DE NOTRE DAME EH

PO BOX 967
CAGUAS PR 00625

CANOVANAS

COLEGIO DE NTRA SRA DE PILAR
LUIS HERNAIZ 3
APARTADO 587
CANOVANAS PR 00529

CAPARRA HEIGHTS

COLEGIO DE NTRA SRA DE BELEN
AVE SAN PATRICIO FINAL CALLE 6
CONDOMINIO LOS CAOBOS SUMMIT HILLS
PO BOX 10845
CAPARRA HEIGHTS PR 00922

COLEGIO MADRE CABRINI
ENCARNACION 1564
CAPARRA HEIGHTS PR 00920

COLEGIO STA MARIA DE LOS ANGELES
AVE DE DIEGO 930 LA RIVIERA
PO BOX 10716
CAPARRA HEIGHTS PR 00922

CAROLINA

ACADEMIA INMACULADA CONCEPCION
CALLE ALMENDRO VALLE ARRIBA HEIGHTS
CAROLINA PR 00630

COLEGIO MARIA AUXILIADORA
AVE SANCHEZ CASTANO BLOQUE 122-42A
3RD EXT VILLA CAROLINA
APARTADO 797
CAROLINA PR 00630

COLEGIO SANTA CLARA
VIA 14-2 JL-456 VILLA FONTANA
CAROLINA PR 00630

COLEGIO SANTA GEMA GALGANI
AVE MARINA 1454 BAHIA VISTAMAR
APARTADO 1705
CAROLINA PR 00630

CATANO

ACADEMIA ESPIRITO SANTO
PASEO DAMISELA 1453 LEVITTOWN
CATANO PR 00632

COLEGIO SAN VICENTE FERRER
CALLE LAS FLORES #46
APARTADO 455 CATANO PR 00632

FAJARDO

COLEGIO SANTIAGO APOSTOL
PO BOX 806 EH
FAJARDO PR 00648

GUAYAMA

COLEGIO SAN ANTONIO DE PADUA
PO BOX 1078 E
GUAYAMA PR 00654

GUAYNABO

ACADEMIA SAN JOSE
A-32 VILLA CAPARRA H
GUAYNABO PR 00657

ACADEMIA SAN JOSE
M-215 VILLA CAPARRA E
GUAYNABO PR 00657

AMERICAN MILITARY ACADEMY
GUAYNABO PR 00657

COLEGIO DE NTRA SRA DE LA CARIDAD
CARRETERA ESTATAL #19 V CAPARRA
GUAYNABO PR 00617

COLEGIO MARISTA
AVE SANTA ANA ALTURAS TORRIMAR
GUAYNABO PR 00657

COLEGIO SAGRADOS CORAZONES
AVE A URB PONCE DE LEON
GUAYNABO PR 00657

COLEGIO SAN PEDRO MARTIR
CALLE COLTON ESC TAPIA
BOX 32
GUAYNABO PR 00657

HATO REY

COLEGIO DE NTRA SRA DE PILAR
CARR ESTATAL 838 KM 4 HM4
BOX 2258
HATO REY PR 00919

COLEGIO ESPIRITU SANTO
PACHIN MARIN ESQ SUIZA FLORAL PARK
APARTADO 1715
HATO REY PR 00919

COLEGIO LOURDES
CALLE MAYAGUEZ 87
APARTADO 847
HATO REY PR 00919

HUMACAO

MONTESSORI SCHOOL OF HUMACAO
HUMACAO PR 00661

LAJAS

ACADEMIA SAN LUIS DH
CALLE SAN BLAS #28
LAJAS PR 00667

MAYAGUEZ

ACADEMIA IMMACULADA CONCEPCION EH
PO BOX 220
MAYAGUEZ PR 00708

ACADEMIA IMMACULADA CONCEPCION
SUPERIOR
BOX 1749
MAYAGUEZ PR 00708

MIRAMAR

ACADEMIA PERPETUO SOCORRO EH
CALLE UNION
MIRAMAR PR

PLAYA DE MAYAGUEZ

COLEGIO DE NS DEL CARMEN E
PO BOX 3166
PLAYA DE MAYAGUEZ PR 00708

PONCE

ACADEMIA SANTA MARIA REINA EH
PO BOX 7417
PONCE PR 00731

PTO NUEVO

COLEGIO DE NTRA SRA DE GUADALUPE
19 NE #1 PTO NUEVO PR 00920

PUERTA DE TIERRA

COLEGIO SAN AGUSTIN
AVE PONCE DE LEON POA 5-1/2
APARTADO 5007
PUERTA DE TIERRA PR 00906

COLEGIO SAN AUGUSTIN EH
PO BOX 5037
PUERTA DE TIERRA PR 00906

RIO PIEDRAS

ACADEMIA CRISTO REY
JAIME DREW 789 LOS MAESTROS
RIO PIEDRAS PR 00922

ACADEMIA DE NTRA SRA DE LA PROVIDENCIA
STA AGUEDA 1733 SGDO CORAZON
RIO PIEDRAS PR 00926

ACADEMIA MARIA REINA DH
AVE GLASCOW Y PADUA COLLEGE PARK
RIO PIEDRAS PR 00921

ACADEMIA SAN IGNACIO
NARCISO URB SANTA MARIA
RIO PIEDRAS PR 00927

COLEGIO CORAZON DE MARIA
FERRER Y FERRER STGO IGLESIAS
RIO PIEDRAS PR 00921

COLEGIO DE ANGELES CUSTODIOS
CALLE SICILIA URB SAN JOSE
RIO PIEDRAS PR 00923

COLEGIO DE BUEN PASTOR
CAMINO ALEJANDRINO KM 3 HM4
RIO PIEDRAS PR 00927

COLEGIO DE CALASANZ
AVE MONTECARLO (ENT A RES MONTE PARK)
URB MONTECARLO
APARTADO 29254 65 INFANTERIA STA
RIO PIEDRAS PR 00924

COLEGIO DE NTRA SRA DE LA ALTAGRACIA
FELIPE GUTIERREZ 672 V PRADES
RIO PIEDRAS PR 00924

COLEGIO DE NTRA SRA DE LA CARMEN
RUTA RURAL NUM 2 BUZON 9KK
RIO PIEDRAS PR 00928

COLEGIO DE NTRA SRA DE LA PROVIDENCIA
CARR NUM 21 KM 36 BO MONACILLOS
RIO PIEDRAS PR

COLEGIO DE NTRA SRA DE LOURDES
DEMETRIO O'DALY 1050 COUNTRY CLUB
RIO PIEDRAS PR 00924

COLEGIO LA MILAGROSA
DE DIEGO 107
RIO PIEDRAS PR 00925

COLEGIO MATER SALVATORIS
RFD 3 BOX 27 1780 CARR VIEJA DE
CAGUAS
RIO PIEDRAS PR 00926

COLEGIO SAGRADO CORAZON DE JESUS
INTERAMERICANA Y PALMA REAL
UNIVERSITY GARDENS
RIO PIEDRAS PR 00927

COLEGIO SAN IGNACIO DE LOYOLA
SAUCO FINAL URB STA MARIA
RIO PIEDRAS PR 00927

COLEGIO SAN JOSE

APARTADO AA
RIO PIEDRAS PR 00928

COLEGIO SAN LUIS REY
43-SE FINAL REPTO METROPOLITANO
RIO PIEDRAS PR 00921

SAN GERMAN

COLEGIO SAN JOSE DEH
BOX 87
SAN GERMAN PR 00753

SAN JUAN

COLEGIO DE NTRA SRA DE LA MERCED
GPO BOX 606 SAN JUAN PR 00936

COLEGIO DE PARVULOS
SAN SEBASTIAN 203
SAN JUAN PR 00901

COLEGIO SAN GABRIEL
19-NE PROLONGACION PTO NUEVO
GPO BOX 347
SAN JUAN PR 00936

COLEGIO SAN MIGUEL
AVE DR RUIZ SOLER
(JARDINES DE CAPARRA BAYAMON)
GPO BOX 1714 SAN JUAN PR 00936

SANTURCE

ACADEMIA PERPETUO SOCORRO
JOSE MARTI ESQ UNION MIRAMAR
SANTURCE PR 00907

ACADEMIA SAGRADO CORAZON
AVE PONCE DE LEON PDA 19
SANTURCE PR

ACADEMIA SAN JORGE
CALLE COLON
SANTURCE PR 00911

ACADEMIA SANTA MONICA
AVE FDEZ JUNCOS 1058 PDA 16-1/2
SANTURCE PR 00907

ACADEMIA SANTA TERESITA
LOIZA 2059
SANTURCE PR 00911

COLEGIO DE INMACULADA
AVENIDA PONCE DE LEON 1711
SANTURCE PR 00909

COLEGIO DE NTRA SRA DE LA PIEDAD
MARG AVE BALDOR OTY DE CASTRO
URB VILLAMAR ISLA VERDE
PO BOX 6212 LIO A STA
SANTURCE PR 00914

COLEGIO MARIA AUXILIADORA
EDUARDO CONDE 2273 V PALMERAS
SANTURCE PR 00915

COLEGIO PADRE BERRIOS
AVE BORINQUEN ESQ TAPIA
BOX 7717 BO OBRERO
SANTURCE PR 00916

COLEGIO SAGRADA FAMILLIA
URB LLORENS TORRES CALLE LIOZA
SANTURCE PR

COLEGIO SAN JUAN BOSCO
CANTERA SANTURCE
PO BOX 14367 BO OBRERO
SANTURCE PR 00916

COLEGIO SAN VINCENTE DE PAUL
CALLE BOLIVAR #709 PDA 24
PO BOX 8699 FDEZ JUNCOS STA
SANTURCE PR 00910

CONVENTO DE LA PIEDAD
SANTURCE PR 00914

ESCUELA SANTA MAGDALENA SOFIA E
AVE PUERT RICO 2278 V PALMERAS
SANTURCE PR 00915

UNIVERSIDAD DEL SGDO CORAZON
ESCUELA ELEMENTAL E INTERMEDIA
SAN ANTONIO ESQ ROSALES PDA 26-1/2
APARTADO 12383 LOIZA STA
SANTURCE PR 00914

TRUJILLO ALTO

ANTILLES MILITARY ACADEMY
TRUJILLO ALTO PR 00760

COLEGIO SANTA CRUZ
BOX 235
TRUJILLO ALTO PR 00760

COLEGIO STA MARIA DEL CAMINO
BOX 144
TRUJILLO ALTO PR 00760

RHODE ISLAND

PROVIDENCE

BISHOP MCVINNEY REGIONAL SCHOOL
PROVIDENCE RI 02905

TENNESSEE

CHATTANOGA

THE LUTHERAN CENTRAL SCHOOL
800 BELVOIR AVE
CHATTANOOGA TN 37412

TEXAS

AMARILLO

ST ANDREW'S DAY SCHOOL
AMARILLO TX 79102

BROWNSVILLE

IMMACULATE CONCEPTION SCHOOL
1235 E JEFFERSON ST
BROWNSVILLE TX 78520

INCARNATE WORD ACADEMY
224 RESACA BLVD
BROWNSVILLE TX 78520

ST JOSEPH ACADEMY
101 ST JOSEPH DR
BROWNSVILLE TX 78520

ST MARY SCHOOL
1300 LOS EBANOS
BROWNSVILLE TX 78520

VILLA MARIA HIGH SCHOOL
244 RESACA BLVD
BROWNSVILLE TX 78520

CORPUS CHRISTI

ST JOSEPH'S JUNIOR HIGH SCHOOL
CORPUS CHRISTI TX 78405

CORSICANA

JAMES L COLLINS CATHOLIC SCHOOL
CORSICANA TX 75110

DALLAS

OUR LADY OF PERPETUAL HELP
7625 CORTLAND
DALLAS TX 7523[illegible]

ST ANTHONY SCHOOL
DALLAS TX 7521[illegible]

ST CECILIA SCHOOL
DALLAS TX 75208

ST MARY OF CARMEL SCHOOL

1700 SINGLETON
DALLAS TX 75212

EDINBURG

ST JOSEPH SCHOOL
119 WEST FAY
EDINBURG TX 78539

EL PASO

JESUS AND MARY HIGH SCHOOL
EL PASO TX 79902

LYDIA PATTERSON INSTITUTE
EL PASO TX 79940

FORT WORTH

CASSATA LEARNING CENTER
FORT WORTH TX 76104

GALVESTON

ST JOHN LUTHERAN SCHOOL
3920 AVENUE L
GALVESTON TX 77550

HARLINGEN

ST ANTHONY SCHOOL
1014 EAST HARRISON ST
HARLINGEN TX 78550

HITCHCOCK

OUR LADY OF LOURDES SCHOOL
HITCHCOCK TX 77563

HOUSTON

GUADALUPE AZLAN SCHOOL
C/O ST JOSEPH'S CHURCH
1505 KANE ST
HOUSTON TX

MARANATHA SCHOOL
BAPTIST CHURCH
YORK ST
HOUSTON TX

PILGRIM LUTHERAN SCHOOL
8601 CHIMNEY ROCK
HOUSTON TX 77096

ST PAUL LUTHERAN KINDERGARTEN
PO BOX 15281
HOUSTON TX 77020

LAREDO

MARY HELP OF CHRISTIANS SCHOOL
LAREDO TX 78040

ST PETER'S MEMORIAL SCHOOL
LAREDO TX 78040

MCALLEN

GOOD SHEPHERD LUTHERAN SCHOOL
1929 PECAN
MCALLEN TX 78501

OUR LADY OF SORROWS SCHOOL
702 NORTH 12TH ST
MCALLEN TX 78501

ST PAUL LUTHERAN SCHOOL
300 PECAN AVE
MCALLEN TX 78501

MISSION

OUR LADY OF GUADALUPE SCHOOL DE
615 DUNLAP AVE
MISSION TX 78572

RIO GRANDE CITY

IMMACULATE CONCEPTION SCHOOL
103 WEST THIRD ST
RIO GRANDE CITY TX 78582

SAN ANTONIO

OUR LADY OF GUADALUPE
1401 EL PASO STREET
SAN ANTONIO TX 78207

VICTORIA

THE PARISH SCHOOL
TRINITY EPISCOPAL CHURCH
VICTORIA TX 77901

COLORADO

LAKEWOOD

BETHLEHEM LUTHERAN SCHOOL
7470 W 22 AVE
LAKEWOOD CO 80215

IOWA

DUBUQUE

ST PATRICK SCHOOL
DUBUQUE IA 52001

TEXAS

HOUSTON

BETHANY LUTHERAN SCHOOL
522 LINDALE
HOUSTON TX 7702?

MARYLAND

BALTIMORE

OUR LADY OF POMPEI SCHOOL
201 S CONKLING ST
BALTIMORE MD 21224

COLORADO

IGNACIO

IGNACIO ELEMENTARY
BOX 293
IGNACIO CO 81137

MARYLAND

BETHESDA

THE SWEDISH SCHOOL
C/O CARDEROCK SPRINGS ELEMENTARY SCHOOL
7600 PERSIMMON TREE LANE
BETHESDA MD

MASSACHUSETTS

LITTLETON

SWEDISH SCHOOL IN LITTLETON
120 FOSTER ST
LITTLETON MA 01460

MINNESOTA

MOORHEAD

CONCORDIA LANGUAGE VILLAGES
MOORHEAD MN 56560

NEW JERSEY

WAYNE

SWEDISH SCHOOL
C/O J F KENNEDY SCHOOL
RATZER ROAD
WAYNE NJ

THAI

CALIFORNIA

NORTH HOLLYWOOD

WAT THAI
PO BOX 9474
NORTH HOLLYWOOD CA 91609

COLORADO

DENVER

WAT BUDDHAWARARAM OF DENVER
4801 JULIAN ST
DENVER CO 80221

ILLINOIS

CHICAGO

THE THAI BUDDHIST TEMPLE
PO BOX 7114
CHICAGO IL 60680

MARYLAND

SILVER SPRING

WAT THAI WASHINGTON DC
705 WAYNE AVE
SILVER SPRING MD 20910

NEW YORK

BRONX

VAJIRADHAMMAPADIP TEMPLE
141 WEST 179 ST
BRONX NY 10453

CALIFORNIA

KENSINGTON

EWAM CHODEN (TIBETAN BUDDHIST CENTER)
254 CAMBRIDGE AVE
KENSINGTON CA 94708

WASHINGTON

SEATTLE

SAKYA TEGCHEN CHOLING
CENTER FOR THE STUDY OF VAJRAYANA
BUDDISM & TIBETAN CULTURE
4416 BURKE AVE N
SEATTLE WA

HAWAII

PAHALA

NECHHUNG DRAYANGLING
PO BOX 281
PAHALA HAWAII 96771

UKRAINIAN

ARIZONA

SCOTTSDALE

UKRAINIAN SATURDAY SCHOOL (PHOENIX)
6146 EAST TURQUOISE AVE
SCOTTSDALE AZ 85253

CALIFORNIA

MONROCIA

UKRAINIAN SATURDAY SCHOOL (LOS ANGELES)
438 SIERRA VISTA AVE
MONROCIA CA 91016

CONNECTICUT

ANSONIA

SAINTS PETER AND PAUL SCHOOL
105 CLIFTON AVE
ANSONIA CT 06401

HARTFORD

UKRAINIAN SATURDAY SCHOOL (HARTFORD)
291 PRINCETON ST
HARTFORD CT 06106

NEW HAVEN

UKRAINIAN SATURDAY SCHOOL (NEW HAVEN)
74 PERKINS ST
NEW HAVEN CT 06513

STAMFORD

MOTHER OF GOD ACADEMY
111 WEST NORTH ST
STAMFORD CT 06902

ST BASIL'S PREP SCHOOL
39 CLOVELLY RD

STAMFORD CT 06902

DELAWARE

NEW CASTLE

UKRAINIAN SATURDAY SCHOOL (WILMINGTON)
120 CHERRY LANE COLLINS PK
NEW CASTLE DE 19720

WILMINGTON

UKRAINIAN SCHOOL WEH
SS PETER AND PAUL UKRAINIAN ORTHODOX CHURCH
1406 PHILADELPHIA PIKE
WILMINGTON DE 19809

ILLINOIS

CHICAGO

ST NICHOLAS SCHOOL
2200 W RICE ST
CHICAGO IL 60622

ST VLADIMIR'S SCHOOL OF UKRAINIAN STUDIES WEH
2250 W CORTEZ ST
CHICAGO IL 60622

UKRAINIAN SATURDAY SCHOOL (CHICAGO)
2538 W MEDIL AVE
CHICAGO IL 60647

OAK PARK

UKRAINIAN SATURDAY SCHOOL (CHICAGO)
508 S SCOVILLE
OAK PARK IL 60304

MARYLAND

FOREST HILL

UKRAINIAN SATURDAY SCHOOL (BALTIMORE)
2904 LOUIS CT
FOREST HILL MD 21050

SILVER SPRING

SCHOOL OF UKRAINIAN STUDIES OF GREATER WASHINGTON
925 SCHINDLER D
SILVER SPRING MD 20903

MASSACHUSETTS

NEWTON

UKRAINIAN SATURDAY SCHOOL (BOSTON)
25 CHURCH ST
NEWTON MA 02158

MICHIGAN

DETROIT

ST JOHN THE BAPTIST
3911 CLIPPERT ST
DETROIT MI 48210

ST JOHN'S UKRAINIAN CATHOLIC PAROCHIAL SCHOOL
3903 CLIPPERT
DETROIT MI 48212

UKRAINIAN SATURDAY SCHOOL (DETROIT)
13588 SUNSET ST
DETROIT MI 48212

HAMTRAMACK

IMMACULATE CONCEPTION UKRAINIAN CATHOLIC GRADE SCHOOL
11712 MCDOUGALL ST
HAMTRAMACK MI 48212

HAMTRAMCK

IMMACULATE CONCEPTION UKRAINIAN CATHOLIC HIGH SCHOOL
3056 HANLEY
HAMTRAMCK MI 48212

SOUTHFIELD

ST MARY'S PROTECTRESS UKRAINIAN LANGUAGE SCHOOL
21931 EVERGREEN RD
SOUTHFIELD MI 48075

WARREN

UKRAINIAN LANGUAGE SCHOOL
30154 DELL LANE
WARREN MI 48092

MINNESOTA

MINNEAPOLIS

ST CONSTANTINE SCHOOL
314-6TH AVE NE
MINNEAPOLIS MINN 55413

UKRAINIAN SATURDAY SCHOOL (MINNEAPOLIS)
3933 SHAMROCK DR
MINNEAPOLIS MINN 55421

NEW JERSEY

CARTERET

UKRAINIAN HERITAGE SCHOOL (CARTERET) H
120 LINCOLN AVE
CARTERET NJ 07008

ELIZABETH

ST VLADIMIR'S SCHOOL
425 GRIER AVE
ELIZABETH NJ 07202

UKRAINIAN SATURDAY SCHOOL (ELIZABETH) WEH
425 GRIER AVE
ELIZABETH NJ 07201

IRVINGTON

UKRAINIAN SATURDAY SCHOOL (NEWARK)
82 FRANKLIN TERRACE
IRVINGTON NJ 07111

JERSEY CITY

SS PETER & PAUL SCHOOL
37 BENTLY AVE
JERSEY CITY NJ

MORRIS PLAINS

UKRAINIAN SATURDAY SCHOOL (WHIPPANY)
10 MARSTON DR
MORRIS PLAINS NJ 07950

NEW YORK

UKRAINIAN SATURDAY SCHOOL (JERSEY CITY)
86 EAST 4TH ST
NEW YORK NY 10003

NEWARK

ST JOHN THE BAPTIST SCHOOL DE
746 SANDFORD AVE
NEWARK NJ 07106

PASSAIC

ST NICHOLAS SCHOOL
212 PRESIDENT ST
PASSAIC NJ 07055

PERTH AMBOY

ASSUMPTION SCHOOL
376 MEREDITH ST
PERTH AMBOY NJ 08861

RUTHERFORD

UKRAINIAN SATURDAY SCHOOL (PASSAIC)
61 CLARK AVE
RUTHERFORD NJ 07070

TRENTON

UKRAINIAN SATURDAY SCHOOL (TRENTON)
1195 DEUTS AVE
TRENTON NJ 08611

UKRAINIAN SATURDAY SCHOOL (TRENTON) WH
SCHOOL FOR UKRAINIAN STUDIES
UKRAINIAN AMERICAN CULTURAL CENTER
477 JEREMIAH AVE
TRENTON NJ 08610

NEW YORK

AMHERST

UKRAINIAN SATURDAY SCHOOL (BUFFALO)
DAEMEN COLLEGE
4380 MAIN ST
AMHERST NY 14221

ASTORIA

UKRAINIAN SATURDAY SCHOOL(ASTORIA)
30-28 34TH ST
ASTORIA NY 11103

AUBURN

SAINTS PETER AND PAUL SCHOOL
130 WASHINTON AVE
AUBURN NY 13021

BROOKLYN

HOLY GHOST UKRAINIAN CATHOLIC SCHOOL DE
160 NORTH 5TH ST
BROOKLYN NY 11211

BUFFALO

ST NICHOLAS SCHOOL
995 FILLMORE AVE
BUFFALO NY 14211

COHOES

SS PETER & PAUL SCHOOL
174 ONTARIO ST
COHOES NY 12047

JAMAICA

UKRAINIAN SATURDAY SCHOOL (OZONE PARK)
97-06 87 ST
JAMAICA NY 11416

NEW YORK

"SELFRELIANCE"-ASSOC OF AMERICAN UKRAINIANS
SPONSORS "UKRAINIAN CULTURAL COURSES"
SELFRELIANCE
98 SECOND AVE
NEW YORK NY 10003

ST GEORGE'S ACADEMY H
215 E 6 ST
NEW YORK NY 10003

ST GEORGE'S SCHOOL E
215 E 6 ST
NEW YORK NY 10003

PENFIELD

UKRAINIAN SATURDAY SCHOOL(ROCHESTER)
1747 SCRIBNER RD
PENFIELD NY 14526

ROCHESTER

ST JOSAPHAT'S SCHOOL DW
910 RIDGE RD E
ROCHESTER NY 14621

SYRACUSE

ST JOHN THE BAPTIST SCHOOL
110 S WILBUR AVE
SYRACUSE NY 13204

UKRAINIAN SATURDAY SCHOOL(SYRACUSE) WEH
535 FAYETTE BLVD
SYRACUSE NEW YORK 13224

WATERVLIET

SCHOOL OF UKRAINIAN SUBJECTS-ALBANY AREA WEH
ST NICHOLAS SCHOOL
25TH ST
WATERVLIET NY

YONKERS

ST MICHAEL'S SCHOOL
50 CHESTNUT ST
YONKERS NY 10701

UKRAINIAN SATURDAY SCHOOL (YONKERS)
77 HOMESITE PKWY
YONKERS NY 10701

OHIO

CANFIELD

UKRAINIAN SATURDAY SCHOOL (YOUNGSTOWN)
52 STONEY BROOK LANE
CANFIELD OH 44406

PARMA

SAINT JOSAPHAT UKRAINIAN CATHOLIC SCHOOL
ST JOSAPHAT SCHOOL
5720 STATE RD
PARMA OH 44134

SCHOOL OF UKRAINIAN SCIENCES WEHX
4619 LONGWOOD AVE

PARMA OH 44134

YOUNGSTOWN

ST ANNE SCHOOL
4310 KIRK RD
YOUNGSTOWN OH 44511

PENNSYLVANIA

AMBRIDGE

SS PETER & PAUL SCHOOL
542 MELROSE AVE
AMBRIDGE PA 15003

BROOKHAVEN

UKRAINIAN SATURDAY SCHOOL (CHESTER)
4304 CHANDLER DR
BROOKHAVEN PA 19015

CHELTENHAM

UKRAINIAN CULTURE STUDIES SCHOOL WEH
1115 ORLEANS RD
CHELTENHAM PA 19012

CHESTER

HOLY GHOST SCHOOL
W 3RD & BOOTH ST
CHESTER PA 19013

FRANKFORD

ST JOSAPHAT'S SCHOOL
LONGSHORE AVE & DITMAN ST
FRANKFORD PA 19135

MINERSVILLE

ST NICHOLAS SCHOOL
515 FRONT ST
MINERSVILLE PA 17954

NEW KENSINGTON

ST VLADIMIRS SCHOOL
1612 KENNETH AVE

NEW KENSINGTON PA 15068

NORTHHAMPTON

ST JOHN THE BAPTIST
1357 NEWPORT AVE
NORTHHAMPTON PA 18067

OLYPHANT

SS CYRIL & METHODIUS SCHOOL
133 RIVER ST
OLYPHANT PA

PHILADELPHIA

IMMACULATE CONCEPTION SCHOOL
811 N 8 ST
PHILADELPHIA PA 19123

ST NICHOLAS SCHOOL
860 N 24 ST
PHILADELPHIA PA 19130

UKRAINIAN SCHOOL OF ARTS AND SCIENCES WEH
4949 OLD YORK RD
PHILADELPHIA PA 19141

PITTSBURGH

ST JOHN THE BAPTIST
109 S 7TH ST
PITTSBURGH PA 15203

SHAMOKIN

TRANSFIGURATION SCHOOL
129 N SHAMOKIN ST
SHAMOKIN PA 17872

UKRANIAN

NEW YORK

JERSEY CITY

UKRAINIAN SATURDAY SCHOOL(NEW YORK)
100 G MONTGOMERY ST
JERSEY CITY NY 07302

PENNSYLVANIA

PHILADELPHIA

SAINT FRANCIS DE SALES SCHOOL
PHILADELPHIA PA 19143

WISCONSIN

ST NAZIANZ

ST GREGORY SCHOOL
ST NAZIANZ WI 54232

YIDDISH*

ILLINOIS

SKOKIE

WORKMENS CIRCLE SCHOOL
8746 PRAIRIE ST
SKOKIE IL

MARYLAND

BOVRE

WORKMENS CIRCLE SCHOOL
1304 TETON LANE
BOVRE MD

MICHIGAN

DETROIT

WORKMENS CIRCLE SCHOOL
18340 W SEVEN MILE RD
DETROIT MI

FARMINGTON

DETROIT W C SCHOOL
28555 MIDDLEBELT RD
FARMINGTON HILLS MI 48024

NEW JERSEY

BERGENFIELD

WORKMENS CIRCLE SCHOOL
52 EAST JOHNSON ST
BERGENFIELD NJ 07621

NEW BRUNSWICK

I L PERETZ A R SCHOOL

RUTGERS UNIVERSITY
NEW BRUNSWICK NJ 08903

NEW YORK

BRONX

WORKMENS CIRCLE BRONX HOUSE SCHOOL
990 PELHAM PARKWAY SO
BRONX NY 10461

WORKMENS CIRCLE SCHOOL - CO-OP CITY
150-01 DREISER LOOP
BRONX NY 10475

WORKMENS CIRCLE SCHOOL #3-14
3990 HILLMAN AVE
BRONX NY 10463

BROOKLYN

CANARSIE I L PERETZ W C SCHOOL
102-01 SEAVIEW AVE
BROOKLYN NY 11236

WORKMENS CIRCLE SCHOOL-MIDWOOD
3710 BEDFORD AVE
BROOKLYN NY 11229

DIX HILLS

WORKMENS CIRCLE SCHOOL
BORZ LANE
DIX HILLS NY

EAST MEADOW

I L PERETZ JEWISH SCHOOL OF NASSAU
574 NEWBRIDGE AVE
EAST MEADOW NY 11554

FLUSHING

FLUSHING W C SCHOOL
YMHA OF GREATER FLUSHING
45-35 KISSENA BLVD
FLUSHING NY 11355

LARCHMONT

WESTCHESTER I L PERETZ SCHOOL W C
SCHUMIATCHER SCHOOL OF MUSIC
2005 PALMER AVE
LARCHMONT NY 10538

MELVILLE

SUFFOLK COUNTY W C SCHOOL
SWEET HOLLOW HALL
GWYN RD
MELVILLE NY 11746

MOHEGAN LAKE

WORKMAN'S CIRCLE JEWISH CULTURE SCHOOL OF WE
NORTHERN WESTCHESTER
PO BOX 565
MOHEGAN LAKE NY 10547

NEW YORK

WORKMENS CIRCLE SCHOOL-PENN SOUTH
369 8TH AVENUE
NEW YORK NY

SOUTH OAK

WORKMENS CIRCLE SCHOOL
OLD ROAD SIX
SOUTH OAK NY

SPRING VALLEY

ROCKLAND COUNTY W C SCHOOL
44 DECATUR AVE
SPRING VALLEY NY 10977

OHIO

CLEVELAND

CLEVELAND WORKMENS CIRCLE SCHOOL
1980 SOUTH GREEN RD
CLEVELAND OH 44121

PENNSYLVANIA

PHILADELPHIA

I L PERETZ WORKMENS CIRCLE SCHOOL #3-5
6515 BUSTLETON AVE
PHILADELPHIA PA 19149

MULTI-LINGUAL SCHOOLS

WYNDMOOR

PHILA #15 I L PERETZ JEWISH SCHOOL
1400 EAST WILLOW GROVE AVE
WYNDMOOR PA 19118

Chapter 13

Consolidated Bibliography

NOT included in this report